



A RECORD OF ANCIENT HISTORIES,

Entituled in Latine:

Gesta Romanorum.

Discoursing of sundry examples, for the aduancement of *Vertue, and the abandoning* of Vice: No lesse pleasant in Reading, then profitable in Practise.

Now newly Perused and Corrected, *with some thing* added, By

R. R.

LONDON
Printed by *William Stansby.*

A

THE HISTORIE OF *Gesta Romanorum.*

The Argument.

Mans soule is dearely beloued of God her Father. And yet for sundrie good graces shee is tempted of the Diuell by three diuers meanes, at three seuerall ages in this mortall life: if shee resist and ouercome the same, shee is hereby adopted to the fruition of Matrimoniall ioy in heauen, with Christ the Sonne of God.

The first Historie.

SOmetimes there dwelt in Rome a mightie Emperour which had a faire creature to his Daughter, named Athalanta, whom diuers great Lords, and many noble Knights desired to haue to Wife. This Athalanta was wondrous swift of foot: wherefore such a law was made, that no man should haue her to wife except hee could out-runne her

and take her by ſwiftneſſe of foot. It befell that many came to run with her, but could not ouertake her. At the laſt there came a Knight named Pomeis, vnto her Father, and ſaid to him: My Lord, if it pleaſe you to giue me your daughter to wife, I will run with her. Then ſaid her father, there is a law made, that who ſo will haue her to wife muſt firſt run with her: and if hee ouertake her not he ſhall loſe his head, and if hee ouertake her, then ſhall I wed her vnto him.

And when the Emperour had tolde him all the perill that might fall in the winning of her, the Knight voluntarily granted to abide that ieopardy. Then the Knight prouided him three balls of gold againſt the running. And when they had begunne to runne a little ſpace, the young Lady ouerranne him: then the Knight threw forth before her the firſt ball of gold: and when the Damſell ſaw the ball, ſhee ſtooped and tooke it vp, and in the meane while the Knight gat before her, but that auailed little: for then ſhe perceiued that ſhe ran ſo faſt, that in ſhort ſpace ſhee gat before him againe. And then he threw forth the ſecond ball of gold, and ſhée ſtooped as ſhée did before and tooke it vp, and in that while

the Knight gat before her againe: which this young Damsell seeing, constrayned her selfe, and ranne so fast, that she sone had him at a vantage againe, and was afore him: now by that time they were nigh the marke where they should abide, wherfore the Knight threw forth the third Ball before her, and shée stoped downe to take vp the Ball, and while she was taking vp the third Ball, the Knight gat before her, and was first at the marke. And thus was she wonne.

The Morall.

By this Emperour is vnderstood the Father of Heauen, and by the Damsell is vnderstood the Soule of man with whom many Deuils desire to ron, and to deceiue her through their temptations, but shée withstandeth them mightily, and ouercommeth them. And when hee hath done his worst, and may not spéed, then makes he thrée Bals of Gold, and casteth them before her in the thrée ages of man, that is to say, in youth, in manhood, and in old age. In youth the Deuill casteth the Ball of Lecherie before her, that is to say, the desire of the flesh: neuertheleste for all this ball, oftentimes man ouercommeth the di-

bell, by acknowledging of his sinnes to God, by hearty repentance and amendement of life. The second ball is the ball of Pride, the which the Deuill casteth to man in his manhood, that is to say, in his middle age: but this ball, man oftimes ouercommeth, as did the first, but let him beware of the third ball, which is Couetousnesse, that the Deuill casteth to man in his olde age, which is dreadfull: for except a man may ouercome this Ball, with the other two, he shall lose his Honour, that is to say, the Kingdome of Heauen. For when a man burneth in Couetousnesse, he thinketh not on ghostly Riches (for euer his heart is set on worldly goods) and reckoneth not of Prayers, nor of wel-doing: and thus loseth hee his heritage, to the which God hath bought him with his precious bloud: vnto the which our Lord Jesus Christ bring vs all. Amen.

The Argument.

As God allotteth diuers men diuers callings and estates of liuing in this World, so is euery man tryed by the rules of life and doctrine, whether his practice agree with his profession, in profiting himselfe without preiudice to others, wherein if

he

hee so hold himselfe content, for such a Sonne the heauenly Father hath planted a Tree of heauenly treasure in the life that shall be euerlasting.

The second Historie.

THere dwelt somtime in Rome a wise and mightie Emperour, named Anselme, which bare in his armes a shield of Siluer with fine red Roses. This Emperour had three Sonnes whom he loued much, hee had also continuall warre with the King of Egypt: in which warre he lost all his temporall goods, except a precious Tree. It fortuneth after on a day that hee gaue battaile to the same King of Egypt, wherein he was grieuously wounded. Neuertheless he obtayned the victorie, notwithstanding hee had his deadly wound, wherfore while he lay at point of death, he called vnto him his eldest Sonne and said: My deare and welbeloued Sonne, all my temporall riches I haue spent, and almost nothing is left me, except a precious Tree, the which standeth in the midst of mine Empire: I giue to thee all that is vnder the earth, and aboue the earth of the same Tree. O my reuerend Father (quoth he) I thanke you much.

Then

Then ſaid the Emperour, call to mée my ſecond Sonne. Anone the eldeſt Sonne greatly toying of his fathers gift, called in his brother. And when hee came the Emperour ſaid: My deare ſonne (quoth he) I may not make my teſtament, for as much as I haue ſpent all my goods, except a trée which ſtandeth in mine Empire, of the which Trée I bequeath to thée all that is great and ſmall. Then anſwered hee and ſaid: My reuerend Father I thanke you much. Then ſaid the Emperour, call to me my third Sonne, and ſo it was done. And when hee was come, the Emperour ſaid: My deare ſonne, I muſt die of theſe wounds, and I haue onely a precious trée, of which I haue bequeathed thy Brethren their portions, and to thée I bequeath thy portion: for I will that thou haue of the ſaid Trée all that is wet and drie. Then ſaid his Sonne: Father I thanke you.

Soone after the Emperour had made this bequeſt he died. And anone the eldeſt Sonne ſhortly after took ſeaſon of the trée. Now when the ſecond Sonne heard this, he came to him, ſaying: My Brother, by what Law or title occupie you this Trée? Deare brother (quoth hee) I occupie it by this title: my father gaue me al that is vn-

der

der the earth and aboue of the said trée, by reason therefore the tree is mine. Unknowing to thée, quoth the second brother. he gaue me all that is in breadth, length, & deepnesse of the said tree, and therefore I haue as great right in the trée as you. This hearing the third son, he came to them and said: My welbeloued brethren, it behoueth you not to strine for this tree, for as much right haue I in this trée as yée: for by the law, yee wot, the last will and testament ought to stand: for of truth hee gaue mee of the said tree all that is wet and dry, and therefore the trée by right is mine: but for as much as your words are of great force and mine also, my counsell is that we be iudged by reason: for it is not good nor commendable that any strife or dissention should be among vs. Here beside dwelleth a King of reason, therefore to auoid strife let vs goe vnto him, and each of vs lay his right before him, and like as he shall iudge let vs stand to his iudgement: then said his brethren this counsell is good, wherefore they went all thrée vnto the King of Reason, and each of them seuerally shewed forth his right vnto him like as it is said before.

When the King had heard the titles, he rehearsed

rehearsed them all againe seuerally, first saying to the eldest sonne thus: You say (quoth the King) that thy father gaue thée all that is vnder the earth and aboue the earth of the said trée. And to the second brother he bequeathed all that is in bredth length, and deepenesse of that tree. And to the third brother hée gaue all that is wet and drye.

And with that hee laid the law to them, and said that this Will ought to stand.

Now my deare Friends, briefly I shall satisfie all your requests: and when he had thus said, hee turned him vnto the eldest Brother, saying, My deare friend, if you list to abide the iudgement of right, it behooueth you to be letten bloud of the right arme. My Lord (quoth he) your will shall bee done. Then the King called for a discreet Physitian, commanding him to let him bloud.

When the eldest sonne was thus letten bloud, the King said to them all thrée: My deare Friends (quoth hee) where is your father buried? Then answered they and said: forsooth my Lord in such a place. Anone the King commanded to dig in the ground for the body, and to take a bone out of his brest, and to bury the body againe:

and

and so it was done. And when the bone was taken out, the King commanded that it should bee laid in the blood of the elder brother, and it should lye till it had receiued kindely the blood, and then to bee laid in the Sunne and dryed, and after that it should bee washt with cleare water: his seruants fulfilled all that hee commanded: and when they began to wash, the blood vanished cleane away. When the King saw this, he said to the second sonne, it behooueth that thou be letten blood as thy brother is. Then said he, my Lord, your will shall be fulfilled? and anone hee was done vnto like as his brother was in all things, and when they began to wash the bone, the blood vanished away. Then said the King to the third sonne, it behooueth thée to be letten blood likewise. He answered and said: My Lord, it pleaseth mee well so to bee. When the yongest brother was letten blood, and done vnto in all things as his two brethren were before, then the Kings seruants began to wash the bone, but neither for washing nor rubbing might they doe away the blood off the bone, but it euer appeared bloody. When the King saw this, hee said: It appeareth openly now that this blood is of the nature of the

bone,

bone, thou art his true sonne, and these other two be bastards. I iudge thée the trée for euermore.

The Morall.

Deere friends, this Emperour is our Lord Iesus Christ, which bare a shield of siluer, with fiue red Roses, that is, his body that was so faire, so cleare, and more radient then any siluer, according to the Psalmist: Speciosus forma præ filijs hominum, that is, hee was more faire of shape then all the children of men. By the fiue Roses wee vnderstand his fiue Wounds, which hee suffered for mankinde. And by the King of Egypt we vnderstand the diuell, against whom hee fought all the time of his life, and at the last hee was slaine for mankinde. Neuertheless before his death hee made his testament to his three sonnes.

By the first, to whom hee gaue of the trée all that was vnder the earth, & aboue the earth, we vnderstand such mighty men and others of all estates in this world, as not content with their calling, séeke ambitiously the subuersion of others, to magnifie and exalt themselues. By the second sonne, to whom hee gaue the trée in length

breadth and deepnesse, we vnderstand such worldly wise men in this world, which in their subtiltie attempt to winne or to lose all. By the third Sonne, to whom he gaue all that was wet and dry of the Tree, wee vnderstand euery good Christian Prince, Noble-man, Magistrate, or meaner person in euery Common-wealth whersoeuer, which (eschewing all ambition and couetousnesse) holdeth himselfe content with the Prouidence of God, and in his owne calling laboureth truely to doe good vnto all men, yea, though himselfe sustaine iniuries, suffering now solace, then care: now riches, then pouertie: and receiue all this thankefully to haue this precious Tree thus bequeathed vnto them. This tree is the tree of Paradise, that is, euerlasting ioy, which is giuen to vs all if we take it thankefully. This euery man obtaineth not, therefore it behoueth them to goe vnto the King of reason, that is, vnto the Father of heauen that knoweth all things. The first Son was let bloud, and in his bloud the bone was laid. By this bone we shall vnderstand our strong faith in Christs merits, and by the bloud, the liuely and fruitfull sap of good workes proceeding out of the same, which are rare

things,

things to be found in those that seeke their owne priuate gaine, which when they are let bloud by the sharpe Lance of Gods Iustice, though it be stablished with Diuine Predication, and made dry with the Sun of outward Profession, yet being washt with the water of swelling Pride, Malice, Enuy, & such like, then the faith in Christs merits, is as though we had not receiued it, and the liuely and fruitfull sap of good workes hath no power to tarrie vpon it, but banisheth away. And thus fareth it with these other two, the first and second Sons: but the third Sonne being contrary vnto the other in profession and practice of life & manners, be he Magistrate or meane person, the bone of such a person will euer be firme of Faith in himselfe and towards others, from such a mans bone the bloud of liuely fruits, to himselfe and all others profitable, will neuer bee washed away with the water of wretchednesse. But the more it is dried in the Sunne of true triall, the better it is. Such are the true children of God, of whom our Lord speaketh thus: Yee which haue forsaken all things for me; all, that is, yee that haue forsaken the will of sinne, shall receiue an hundred times more, that is, yée shall not onely re-

ceiue

ceiue the tree of Paradise, but also the heritage of heauen. These other two are bastards, because what they promised in their Baptisme, they wrought all the contrary, through their wicked liuing. And therefore hee that desireth to obtaine the ioyes of heauen, must abide stedfastly in the profession and practise of good life & manners, and then by Christ hee shall obtaine the tree of paradise. Unto which bring vs, who liueth & raigneth for euer. Amen

The Argument.

God so loued sinfull man, that hee sent his onely begotten Sonne to redeeme him out of the captiuitie of the world, to rest with him in the ioyes of hauen.

The third Historie.

IN Rome there dwelt sometime a noble Emperour named Diocletian, who loued exceedingly the vertue of Charitie. Wherefore hee desired greatly to know what Fowle loued her Bird best, to the intent that hee might thereby grow to more perfect Charitie. It fortuned vpon a day, that the Emperour rode to a forrest to take his disport, where hee found the nest of a great Bird (called in Latine

Struthio Cameli, in English an Oistridge) with her young, the which young Bird the Emperour toke with him and closed her in a vessell of glasse. The Dam of this little Bird followed vnto the Emperours Pallace, and flew into the Hall where her young was. But when she saw her young, and could not come to her, nor get her out, she returned againe to the forrest, and abode there three dayes, and at the last shee came againe to the Pallace, bearing in her mouth a Worme called Thumare: and when she came where her young one was, she let the Worme fall vpon the glasse, by vertue of which worme the glasse brake, and the young one flew forth with her dam. When the Emperour saw this, he praised much the dam of the Bird which laboured so diligently to deliuer her young.

The Morall

Deare friends, this Emperour is the Father of Heauen, which greatly loueth them that liue in perfect loue and charity. This little bird taken from the forest, & closed in the glasse, was Adam our fore-father, which was exiled out of Paradise, & put into the glasse, that is, hell. This hea-

ring

ring the dam of the bird, that is, the Son of God, hee descended from heauen, vnto the forrest of the World, and liued there three dayes, bearing with him a worme that is, man-hood, according to the Psalmist, I am a worme & no man. This man was slaine among the Iewes, of whose blood the vessell eternall was broken, and the Bird went out, that is, Adam went forth with his mother the Sonne of God, and flew to heauen.

The Argument.

A cleane spirit and vndefiled soule is the Daughter of God, so deare vnto him that he bestowes her not vpon the rich man wanting wisedome, but vpon the poore man that is wise and liueth in his feare, which if shee haue at any time transgrest by frailty of flesh, then seekeh she for recouery for her health by the medicine of amendement of life: such a soule shall bee espoused to Christ, and liue with him in the world to come euerlastingly.

The fourth Historie.

SOmetime dwelled in Rome a worthy Emperour and a wise, which had a

faire daughter and a gracious in the sight of euery man. This Emperour bethought him on a day, to whom he might giue his daughter in marriage, reasoning thus: If I giue my daughter to a rich man, and hee be a fole, then is she lost, but if I giue her to a poore man and a wise, then may he get his liuing by his wisedome.

There was at that time dwelling in the Citie of Rome, a Philosopher named Socrates, poore and wise, which came to the Emperour and said: My Lord be not displeased though I put forth my petition before your Highnesse. The Emperour said: speake on. Then saide Socrates: My Lord, ye haue a daughter whom I desire aboue all things. The Emperour answered and said: My friend, I shall giue thee my daughter to wife, vpon this condition, that if she die in thy fellowship after that she is espoused to thee, thou shalt without doubt lose thy head. Then said Socrates, vpon this condition I will gladly take her to my wife. The Emperour hearing this, called all the Lords & States of his Empire, and made a great feast at their wedding. And after the feast Socrates led home his wife to his owne house, where they liued in peace and health long time. But

at the last this Emperours daughter sickned to death. When Socrates perceived this, he said to himselfe: Alas and woe is mee, what shall I doe, and whether shall I flie, if the Emperours daughter that is my wife should die; And for sorrow this Socrates went to a forrest there beside and wept bitterly.

Then while hee thus wept and mourned, there came an aged man having a staffe in his hand, and asked him why hee mourned. Socrates answered and said: I espoused the Emperours daughter upon this condition, that if she dyed in my fellowship, I should lose my life: now shee is sickned to the death, and I can finde no remedy nor helpe, and therfore I mourne. Then said the olde man: Be of good comfort, for I shall helpe you if ye will doe after my counsell. In this forrest bee three hearbes, if you make a drinke of the first for your wife, and of the other two a plaister, and if ye use this medicinall drink and plaister in due time, without doubt shee shall recover her perfect health. Socrates did all as the olde man had taught him. And when his wife had used a while that medicinall drinke and plaister, within short time shee was perfectly whole of all

her sickneſſe. And when the Emperour heard that Socrates had ſo recouered his wife, he promoted him to great honour.

The Morall.

Deare friends, the Emperour is our Lord Jeſus Chriſt his Daughter ſo faire and ſo gracious is the ſoule, made to the ſimilitude of God, which is full glorious in the ſight of him & of his Angels, while that ſhée is not defiled, but abideth in her owne proper cleanneſſe. This ſoule God would not giue it to a richman, but to a poore, that is, a man that is made of the ſlime of the earth.

This Socrates is a poore man, for why? euery man commeth poore and naked into this world from his mothers belly, and euery man takes his ſoule in wedlock vpon ſuch condition, that if ſhe dye in his fellowſhip by deadly ſinne, without doubt he ſhall loſe eternall life. Therefore O thou man, if thy wife ſicken through frailty of fleſh, vnto ſin, doe then as Socrates did goe vnto the forreſt, that is the Church of Chriſt, & thou ſhall finde there an old man with a ſtaffe, that is, a diſcréet Preacher which ſhall miniſter vnto thée theſe three hearbs, whereof may be confected the me-

dicin

dicine of thy recouery vnto health. The first hearb is acknowledging of sinne: the second is Repentance: and the third is, newnesse of life, according to the will of God. If these hearbs be vsed in plaister, the sinner without doubt shall receiue his health, and his soule shall bee deliuered from sinne, and assuredly hee shall haue euerlasting life. Vnto the which bring vs our Lord Iesus.

The Argument.

Many fooliſh Ideots of the world, which flow in abundance of the worldly wealth and pompe, thinking they ſhall liue here alwaies, are laboured vnto by the preachers of Gods Word, and admoniſhed of their momentarie felicities, and to prepare themſelues, in beſtowing well their ſhort times heere. to enioy the bleſſings of euerlaſting felicitie in the world to come.

The fift Hiſtorie.

SOmetime there raigned in Rome a mighty Emperour and a wiſe, named Fredericke, who had one onely Sonne whom hee loued much. This Emperour (when he lay at point of death) called vnto

him his sonne, and said: Deare sonne, I haue a ball of gold which I charge thée on my blessing that thou anon after my death shalt giue to the veryest foole thou canst finde. Then said his son: My Lord, without doubt your will shall be fulfilled. Anon this young Lord after the death of his father, went and sought many realmes, and found many retchlesse soles, but because he would satisfie his fathers will, he sought till he came to a realme where the law was such, that euery yeare a new King was chosen, who had the ruling of the realme for one yeare onely, and at the yeres end hee was deposed, and exiled into an Iland, where he finished his life.

When the Emperours sonne came to this realme, the new king was chosen with great honour, and brought vnto his Regall seate with much Musike and great reuerence. And when the Emperours son saw that, hée came vnto him, and saluted him reuerently, saying: My Lord, loe I giue vnto you this ball of gold on my fathers behalfe. Then said hée, I pray thée tell mee the cause why thou giuest mée this Ball. Then answered hée, and said: My father charged mée on his death bed, that I should giue this ball to the most

fole that I could finde: wherefore I haue sought many Realmes, and haue found many foles, but a more fole then thou I neuer found: for it is not vnknowe to thée that thou shalt raigne but a yeare, and at the yeares end thou shalt be exiled into such a place, wheras thou shalt die a miserable death, wherefore I hold thée for the most foole that euer I found, for as much as for the Lordship of a yeare thou wilt so wilfully lose thy selfe: and therefore I giue thée this ball. Then said the King, without doubt thou sayest truly, and therfore while I am now in full power of this Realm, I will send before me great treasure, wherewith I may sustaine my selfe from a miserable death, when I shall bée exiled and put downe. And so this was done: and at the yeares end when he was exiled, bée lined there in peace, and died after a good death.

The Morall.

Deare friends, this Emperour is the Father of Heauen, the which bequeathed the ball, that is, worldly riches to foles and ideots, who sauour nothing but that is earthly. This Emperours Sonne is a Preacher or discreet Minister, that trauel-

leth

leth about to mayn Realmes and Lands, to ſhew vnbeléeuing men and fooles their perill. The Realme wherein no King might raigne but a yeare is the worlde. For who ſo liueth an hundred yeares when he dyeth he ſhall ſéeme to haue liued but the ſpace of an houre: therefore do as the king did, while ye be in power of life, ſend before you your treaſure, that is, firme faith in Chriſts merits, & the fruits of Gods word proceéding from the ſame. Then certainely when we be exiled out of this worlde, wee ſhall liue in peace, and ſhall finde the mercy of God plentifully, whereby wée ſhall obtaine eternall life. Vnto which bring vs he that for vs ſhed his precious blood.

The Argument.

The euill diſpoſed men of this world are heere aduertiſed of their greedy gryping after the ſweet emptations of the diuell, wherein ſuch doe reioyce till death commeth ſodainely vpon them, and then they fall into the horrible pit of deſolate darkeneſſe due to their deſerts.

The ſixt Hiſtorie.

DIocleſian raigned in the city of Rome, in whoſe Empire dwelt a noble Philoſopher,

losopher, who by his Art set vp an Image in the middest of the City of Rome, which Image, stretched out his arme, and his formost finger, whereupon stood this Posey written in Latine: *Percute hic*. Strike here. This Image after the death of the Philosopher, stood a long time, and many great Clarkes came for to read the superscription that was on the finger, but none vnderstood it wherfore the people wondred much. At last, a long time after, there came a strange Clarke out of a farre Countrey. and when he saw the Image, hee read the superscription, Strike here. And then vpon a day when hée saw the shadow of the hand, hé toke a mattocke, and brake vp the ground vnder the hand where the shadow was, according to the vnderstanding of the superscription, and anone he found an house all of Marble vndernaeth the ground, wherein he entred and cam into an hall, wherein hé found so much riches, so many Jewels, and so great maruels, as hee neuer saw before. And at the last hee saw a table ready couered, and all manner of things necessary thereto set therevpon. He further beheld, and saw a Carbuncle in the hall that lighted all the house. And against this Carbuncle on the other side,

stood

ſtood a man holding a bow in his hand, and an arrow ready to ſhoot The Clarke marvelled much when hee ſaw all theſe things, and thought in himſelfe, if that I tell this forth there will no man beleeue me, and therefore I will haue ſomwhat of theſe goods in token thereof. And with that he ſaw a knife of gold vpon the table, the which he toke and would haue put in his boſome, but anon the Archer ſmote the Carbuncle and brake it, wherewith the whole houſe was ſhadowed and made darke. And when the Clarke perceiued it he wept moſt bitterly, for he knew no way to get out, for as much as the houſe was made darke through the breaking of the Carbuncle. And that darkneſſe abode ſtill for euer after. And ſo finiſhed the Clarke his life there in that darkneſſe.

The Morall.

Deare friends, this Image thus ſtanding is the Diuell, which ſaith euermore, Strike here, that is, ſeeke after earthly riches, and not for heauenly treaſure. This Clarke that digged with the mattocke, betokeneth the worldly wiſe men of this world, as ſome euill diſpoſed pleaders of the law, craftie Attornies, and other wicked

ked worldlings that be euer smiting, what by right, and what by wrong, so that they may get the vanities of this world: and in their smiting they finde great wonders, that is, they finde therein the delights of the world, wherein many men reioyce. The Carbuncle that giueth light is the youth of man, which giueth hardinesse to take their pleasure in worldly riches. The Archer with his arrow is Death, which layes watch against man to slay him. The Clarke that tooke vp the knife, is euery worldly man that coueteth euer to haue al things at his will. Death smiteth the carbuncle, that is, the youth, strength, and power of man, and then lyeth he wrapped in darkenesse of sinne, in which darkenesse oftentimes he dyeth. Therefore studie we to flye the world and her vaine delights, and then wee shall be sure to win euerlasting life, vnto which Christ Iesus bring vs all Amen.

The Argument.

Wee are here generally put in minde, that the diuell besieging the world, our champion Christ Iesus is readie to take our quarrell in hand, who defending and saiuing vs from the inuasion and circumuention

uention of Sathan, is yet accurſed fo
vs as a tranſgreſſor, and is content t
ſuffer death for our full iuſtification.

The ſeauenth Hiſtorie.

IN Rome dwelt ſomtme a mighty Em
perour named Titus, who ordained i
his dayes ſuch a Law, that what Knigh
dyed in his Empire ſhould bée buried i
his armour, and whoſoeuer preſumed t
ſpoyle any knight of his armour after he
was dead, ſhould dye withont any gaine
ſaying. It befell after with in few yeare
that a City of the Empire was beſiege
of the Emperours enemies, and was i
danger of loſing, for none that were in th
Citie could defend themſelues by an
manner of policie, wherefore great for
row and lamentaton was made through
out the Citte.

But at laſt, within few dayes, there
came to the Citie a young Knight, wel
fauoured, and valiant in feates of armes
whom the worthy men of the Citte behol
ding, and vnderſtanding his proweſſe, cry
ed to with one voyce: O thou moſt nobl
Knight we beſeech thée to helpe vs now a
our moſt nède, for you may ſée this Citi
is like to be loſt. Then he anſwered and
ſaid

said: sirs, ye see I haue no armour, but if I had, I would defend your Citie.

This hearing a mighty man of the Citie, he said to him secretly, Sir, here lined sometime a valiant Knight, who now is dead, and buried within the Citie, and if it please you to take his armour, yée may defend this Citie, and deliuer vs from peril, and that will be honour vnto you, and profit vnto the Citie.

The young Knight hearing this, went to the graue and arrayed himselfe with the armour, and after much fight obtayned the victory and deliuered the Citie. Which done, he laid the armour againe in the graue. But there wear some men of the Citie who enuied him because hee had obtained the victorie, and accused him to the Iudge, saying thus: Sir, a law was made by the Emperour, that whosoeuer dispoyled any dead Knight of his armour should dye. This young knight found a dead Knight, and toke away his armour, therefore I beséech thee, that thou procéde in the Law against him with equitie and iustice, in giuing him seuere punishment for so offending the Law. When the Iustice heard this, he made the knight to be taken: and when he was examined of

this

this his trespasse against the law, he said thus: Sir, it is written in the Law, that of two harmes the least is to be chosen. It is not vnknowne to you that this Cittie was in perill to be lost, and had I not taken this armour, I had neither saued you nor the Cittie, therefore mée thinkes you ought rather to honour mée for this good déede that I haue done, then thus shamefully to reproue me: for I am led as hée that is ready to be hanged. Also good sirs, another thing I may alledge for my excuse, hée that stealeth or robbeth violently, purposeth not to restore the thing which hee stealeth, but it is not thus with mee, for though I tooke the armour of the dead Knight for your defence & safeguard, when I had obtained the victorie, I bare it again to the same place, and so the dead knight hath that is his by the Law.

Then said the Justice, a Théefe that breaketh a house that he may steale and beare away such as he can finde although hee bring againe that hee hath taken, I aske of thée if that the breaking of the house be lawfull or not? The knight answered: sometime the breaking of the house may bée good, whereas it is made in a feeble place, which would cause the master of the house

house to make his wall stronger, that the theeues after brake not by force the wals so lightly, for auoyding of more harme.

Then said the Iustice, if the breaking of the house bee good, neuertheless, in that breaking violence is done to the Lord of the house. And so, though thou didstreserue the armour of the dead Knight, neuertheless thou didst wrong to the dead Knight in taking away his Armour. The Knight said I haue told you, that of two harmes the least is to be chosen: and that harme where through great goodnesse commeth, ought not to be called harme, but it should rather be called good. For if an house within the City were on fire, & began to burne it were better that three or foure houses thereby should be throwne to the ground, then that they should bee set on fire also, whereby all the Citie should be burned: right so, if the Armour of the dead Knight had not been taken, the City had been lost.

And when the Iudge heard that he answered so well and so reasonably, he could giue no iudgement against him. But they who had accused this Knight, slew him: for whose death there was great weping throughout all the City, & his body was honourably buried in a new Tombe.

The Morall.

Deare Frinds, this Emperour is the Father of Heauen, and this Citie is the worlde, which is besieged of the Diuell and deadly Sin, and as many as were within the Citie, were all in perill to be lost. This young Knight that came to the Citie, is our Lord Jesus Christ, who had not the armour of humanity, till hée went to the Graue, that is, the wombe of the glorious Virgin Mary, by the Annunciation of the Angell, saying: The holy Ghost shall light on thee, &c. Loe, thou shalt conceiue, and beare a Sonne. And thus in the Wombe of the Virgin he toke the armour of the dead Knight, that is, the man-hood of Adam our fore-father: and saued the City, that is the World and Mankind by his blessed Passion that hée suffered on the Crosse, and hée put the Armour againe into the Graue, when his blessed Bodie was buried, but the Citizens enuied him, that is, ỳ Iewes accused him to Pilate, saying: If thou suffer him thus thou art not Cæsars friend: we haue a Law, and after the Law he ought to dye, Iohn, 19.12. And thus our Lord Jesus Christ of his Enemies was condemned to the death of the Crosse, and af-

ter

ser ascended vp to heauen, whither hee bring vs all. Amen.

The Argument.

The fornication of wicked wordly men is here directed. By the Prouidence of God and by his gracious fauour the Sinner is deliuered out of the thraldome of sinne, vnto the libertie of life euerlasting.

The eight Historie.

THere raigned sometime in Rome a mightie Emperor and a wise, named Berolde, who ordayned a Law, that what woman was taken in adulterie, her husband being aliue, she should be cast into perpetual Prison. There was that time a knight that had a faire Lady to his wife, who committed adultery her husband being aliue, and was with childe, therefore by the Law she was put in Prison, where in short time shee was deliuered of a faire Sonne. The Child grew vp till hee was seuen yeeres olde, and his Mother daily wept bitterly: which when the Childe heard, he said to her O Mother, why weepe yee thus? and for what cause are you thus perplexed? Then said his Mother: O my sweet Son, I haue great cause to mourne,

and then also, for aboue our heads are people walking, and the Sunne shineth in clerenesse, and we be here continually in such darkenesse, that I can neither see thée, nor thou mee. Alas that euer I conceiued thee. Then said the Son, such ioy as you speake of I neuer saw, for I was born here in this darknesse, therefore if I had meate and drinke enough, I would liue here all my life: therefore Mother weep not, but be cherefull. This lamentation that was betweene the Mother & the Son the Emperours Steward heard, that stood aboue their heads, whereof he had great compassion, and went to the Emperour, & kneeling besought him of his Grace, that the Mother and the sonne might be deliuered out of Prison. The Emperour as a merciful Lord granted that they should be deliuered. Neuertheless, if they trespassed so in time to come, they should be punished with double paine. And after she was deliuered she dyed ioyfully.

The Morall.

Deare Friends, this Emperour is the father of heauen that made this Law, that what married women that is, what soule that is espoused to the Lord, & doth commit

mit adultery, that is, doth worship strange Gods, should be cast into the prison of hell, therefore the sinfull soule hath great cause to weepe, for shee is debarred from light, that is, from the ioyes of Heauen. Her Sonne that desired meate and drinke, are the wealthy wicked Worldlings, that say to the Preachers that preach vnto them the ioyes of Heauen that while wee may liue and haue al the solace of the world we desire no other Heauen. The steward that heard their lamentation is the Lord Iesus, who knowing all the priuities of our sorrowfull and repentant hearts for our sins besought the Father of Heauen for vs, that wee might be deliuered from the prison of sinne, and so come to euerlasting life. Vnto which he bring vs all, Amen.

The Argument.

Christ proclaimeth the ioyfull feast of heauen, whereto the lame, that is, the poore Preachers of the Gospell, hauing their sight or knowledge in Gods word supported by the blinde Laytie, and each mutually comforting other, they approach vnto the proclaimed feast of perpetuall felicitie.

The ninth History.

SOmetime in Rome dwelt an Emperour named Pompey, who aboue all other things was mercifull. This Emperour proclaymed throughout all his Empire a great Feast & that poore and rich should come to the feast: and whosoeuer came to that feast should not onely be well fed, but also he should haue great gifts.

When the Herauld had warned all manner of men to come to this feast, at that time there were two poore men lying by the way, the one being lame, and the other blind. Alas, said the one of these men to the other, woe to vs both; how shall we doe? for the Emperour hath proclaimed a feast, and whosoeuer commeth thither, shal not onely be well fed, but also shall haue great gifts, & I am blind, and thou art lame, how shall we doe? Then said the lame man to the blinde man, I shall giue thée good counsell, if thou wilt doe after mée, I am lame and féeble, & may not goe, neuertheless I can sée, and thou art blinde but strong: take thou mee vpon thy backe & beare me, & I shall direct thée the right way, & thus we shall both come to the Emperours feast. Then said the blinde man, let it be so. get thou on my

backe

backe, and I shall beare thée, and guide thou mée, and so they did, and came both to the feast, and received great rewards: and after ended their liues in peace.

The Morall.

Deare Friends, the Emperour is our Sauiour Iesu Christ, that proclaimeth a Feast, that is the ioyes of heauen, vnto the which ioyes hée calleth all Mankinde, and forsaketh no man that will come vnto him This lame man betokeneth the poore Ministers of the Gospell, which wanting worldly wealth, liue by the Prouidence of God. And this blinde man betokeneth the Lay-men who know not the right way to Heauen. It behoueth the blind men, that is, the Lay-men to beare the lame man, that is, the Ministers of the Gospell, sustayning and féeding them with the duties of the Church: and the Ministers in Gods cause are bound to teach and to informe vs in the way to Heauen, whereas wee shall not onely haue a feast, but also great reward and ioy. Vnto which God bring vs all. Amen.

The Argument

Heauen and Hell are heere compared to

two Cities, to these Cities are two contrary wayes: to heauen (which is the Citie of all heauenly treasure and felicity) is a narrow, crooked, craggy, and painefull way, hauing three enemies, the Diuell, the World and the Flesh. To Hell (being the Citie or sinke of sorrow and sadnesse) a faire way, broad, plaine and easie, hauing three guides, that is, Pride of life, Couetousnesse of the eyes, and Concupiscence of the flesh.

The tenth Historie.

SOmetime in Rome dwelt an Emperour named Folliculus, who was very wise & mercifull in all his workes. This Emperour builded in the East a Noble Citie, wherein hee put all his treasure to be kept. Vnto this City the way was stony, full of Braubles and sharpe Thornes, and three Knights were armed ready to fight with them that would come to that Citie. Therefore the Emperour ordained that whosoeuer ouercame these Knights should enter the Citie, and take at his will of the Emperours treasure. After that this Emperour did make in the North a Citie, wherein he ordayned all manner of paine, sorrow, and tormenting for malefactors,

factors, to which was a broad way very delectable, growing ful of Roses and faire Lillies, & in their way were three Knights euer wayting, if any man came towards the City of their North, to serue him with all manner of delicates & necessary prouision. And if it fortuned that any man did enter within that Citie, the custome was such, that the people would binde him hand and foote, and cast him into prison, there to abide the sentence of the Iudge.

When this was cryed throughout all the empire, there were two Knights dwelling in one Citie, one named Ionathas, who was a wiseman: the other called Pirrus, who was a Fole, neuertheles there had continued betweene them great loue. This Ionathas sayde to Pirrhus deare friend, there is a common cry made throughout all lands, that the Emperour hath made a City in the East, wherein he hath put his treasure, and whosoeuer may enter that City, shall take what hee will of the treasure, therfore let vs goe thither. Then sayd Pirrhus thy Counsell is good, let vs goe. The wise Knight sayd, if it be so that thou wilt follow my counsell, I pray thee that faithfull friendship may

continue

continue betwéene vs, and in token of loue thou shalt drinke my bloud, and I will drinke thine, on this condition, that neither of vs leaue other in this iourney. The foolish Knight said, it pleaseth mée right well, wherefore they were both let bloud, and each of them dranke others bloud. When this was done, they went forth together on their iourney, and when they had gone thrée dayes iourney toward the Citie where their treasure was, they came to a place where were two wayes, one sharp and stony, and full of thornes, the other was faire, plaine and full of delights. Then said the wise Knight to his fellow: deare Friend, here are two wayes, one sharpe & thorny, neuertheless if we goe this way, wee shall come to the Citie that is so rich, & there we shall haue that we desire. Thē said the foolish knight to his fellow, I wonder greatly at you, that you will speake such things, for I wil rather beléeue mine eyes then your words, I sée here openly, & so doe you, that here is a hard way & ful of thornes, & as I haue heard, there be thrée Champions armed in this way readie to fight against all men that goe towards the Citie of the East, & therefore I will not goe that way

but

but here is (as you may see) another way, plaine, and easie to walke in, and in this way there are three Knights ready to serue vs, & giue vs all manner of things delightfull for vs: and therefore by this way will I goe, and not by that other way. Then said the wise Knight, certainely if wee goe by that way, we shall be led into the City of the North, wherein there is no mercie, but perpetuall paine and sorrow, & there we shall be taken and bound and cast into prison. Certainely said the foolish Knight this way is the ready way, and as I beleeue, it is more profitable then the other way. Then went they both forth the faire way, & anon three knights met with them, which receiued them courteously for one night, and gaue them all manner of things that were pleasant to them. And on the morrow, they tooke their iourney forth toward the Citie, & when they were within the City, anon the Emperors officers met with them, and said: Friends, why came yee hither, insomuch that yee know the law of this city is so cruel of long time heretofore: surely yee shall be serued now after the law. Anon they tooke the wise Knight, and brought him, & put him into prison, and after that they toke the foolish

Knight,

Knight, and bound him faſt, and caſt him into a Ditch. Soone after it befell that the Juſtice came to the Citie to giue iudgement on them, that had treſpaſſed the law, and anon all the priſoners were brought forth before the Juſtice among whome theſe two Knights were brought forth, one from Priſon, & the other frō the ditch. Then ſaid the wiſe-Knight to the Juſtice: My renerend Lord, I complaine of my fellow that is guilty of my death: for when we two came to the two wayes, whereof the one led to the City of the Eaſt, and the other to this City, I told him all the perill of this City, and the reward of that other City, but hée would not beléeue me, but ſaid to mée in this wiſe: I will beléeue mine owne eyes better then thy words. & becauſe hée was my fellow I would not let him goe alone in this way: and thus came I with him, wherfore he is the cauſe of my death. Then ſaid the foolish Knight, I complaine that hée is the cauſe of my death: for it is not vnknowne to you all, that I am a Foole, & hee a wiſeman, and therefore he ſhould not ſo lightly haue followed my folly, for if he had forſaken this way, I ſhould haue followed him, & therefore he is cauſe of my death. Then ſaid the

Juſtice

Justice to the wise Knight, because that thou with all thy wisdom, so lightly consentedst & followedst the wil of the Foole, & his foolish workes: and thou Foole because thou didst reiect the good counsel, and aduise of the wise, & would not beléeue him, I giue iudgement that ye both be hanged for your trespasse: and so it was done. Wherefore all men praysed greatly the Iudge for his discreet iudgement.

The Morall.

Deare Friends, this Emperour is Almightie God, & in the Gall is the Citie of heauen, wherin is treasure infinite: And vnto this way is a hard way and full of Thornes, that is, the way of Repentance, by which way full few walke: for it is hard and straite, according to the holy Scripture, saying thus, Arcta est via quæ ducit ad vitam: It is a straite way that leadeth to euerlasting life.

In this way are three armed Knights, that is the Deuill the World & the flesh: with whom it behooueth vs to fight, & to obtaine the victorie, before we may come to Heauen. The second Citie that is in the North is Hell: & to this accordeth the Scripture, saying thus: Ab aquilone pone-

netur omne malum: Out of the Mouth commeth all euill. Certainly to this Citie the way is plaine and broad, and walled about on euery side with all manner of delights, wherefore many men walke by this way. The three Knights that giue to euery man going this way what thing them pleaseth, are these. Pride of life, Concupiscence of the eies, and Concupiscence of the flesh: in which three the wretched man greatly delighteth, and at the last they led him to Hell. This wittie Knight betokeneth the soule, & the foolish Knight betokeneth the flesh, which is alway foolish; and at all times ready to doe euill. These two are fellowes and knit in one: for eyther of them drinke others blood, that is, they shall drinke of one cup, eyther of ioy or paine which they shall haue after the day of Dome.

The Soule chooseth the way of Repentance, and in as much as shee may, shee stirreth the flesh to doe the same. But the flesh neuer thinketh what shal come after, and therefore shee goeth on in the delights of this World, & flieth the vertue of Repentance. And thus the soule after death is cast into Hell, and the flesh is cast into the ditch, that is into the graue. But when

the

the Iudge commeth, that is our Lord Iesus Christ at the last day to iudge all mankinde. Then the Soule shall complaine vpon the flesh, and the flesh vpon the soule. But then the Iudge that cannot be deceiued shall condemne the Soule, because she followed the frailty of the flesh, and the flesh because it would not beleeue the soule Wherefore let vs studie to tame our flesh that we may obey God, and then we shall haue eternall life. Vnto which bring vs our Lord Iesus Christ. Amen.

The Argument.

The Soule of Man being possessed of the Princely Territorie of Paradise, was by the Deuill prouoked to sin against her Creator, and for the same transgression (being thence into the wide World exiled) lost that her heritage: but by Christs blessed Death and Passion was restored vnto a more happy heritage of euerlasting felicitie.

The eleuenth Historie.

THere dwelt sometime in Rome a mighty Emperour named Frederick, which had no Childe, but one onely daughter,

Daughter to whom this Emperour after his decease bequeathed all his Empire. This vnderstanding an Earle that dwelt there beside, he came to this young Lady and woed her, and prouoked her to sinne all that hee might: whereby this young Lady in short processe of time inclined to the Earle, and this Earle anon lay with her and defiled her: and after that hee draue her from her heritage, and exiled her out of the Empire, wherefore shee made great lamentation, and fled vnto a Realm there beside, where she daily wept and mourned.

It befell after on a day, that while shée sate mourning vp the high way side, there came riding by her a faire young Knight vpon a Horse, who came towards her a great pace, and very courteously saluted her, asking her the cause why shee mourned so sore. Then answered she and said: my reuerend Lord, I am an Emperours daughter, descended of royal bloud, my father is dead, who left mée all his Empire, because hée had no other heire. And after his decease an Earle there beside deceiued me, deflowred my virginity, and after that hée put mée violently out of my heritage, so that now I am faine to begge my bread

from

from doore to doore, and this is the cause of my sorrow. Then said the Knight: faire Damsell, I haue great compassion on thy beautie and thy comelinesse: therefore if thou wilt grant mee one thing, I will fight for thee against the Earle, & I will assure thee the victory. Then said shee, alas good sir, I haue nothing that I may giue vnto you but my selfe. And I aske no more of thee said the Knight, but that thou wouldest bee my wife, and loue no man so much as me. Then said shee: Reuerend sir, that I will doe gladly, & more if I might. Then said the Knight: I will that you doe nothing for me, but if it fortune me to die in the fight for thee, and obtaine the victory, thou shalt take my bloudy shirt, and hang it vpon a beame in thy Chamber: and this thou shalt doe for two causes. The first is, that whensoeuer thou beholdest the shirt, thou shalt weepe for mee. The second is, that whatsoeuer man come to woo thee to bee his wife, thou shalt then hastily runne into thy Chamber, and there beholding my bloudy shirt, thinke heartily within thy selfe thus.

The Lord of this shirt dyed for my loue in battaile, by which hee recouered my heritage. God forbid that I should take any

other man after his death. Then said shee, Reuerend sir, all this I shall fulfill by the grace of God. And when the Knight heard this, hee assayed to fight against the said Earle, and obtained the victorie, and the Earle was ouercome and fled, and this young Lady was brought and receiued againe into her heritage. Neuertheless the Knight was deadly wounded in that battell, whereof hee dyed: but ere hee dyed hee bequeathed his bloudy shirt vnto this Damsell, desiring her to keep her promise. When this yong Lady heard of his death she wept sore, for in his shirt was wrought this:

Thinke on me, and haue in minde
Him, that to thee was so kinde.

Anon when shee had receiued this shirt, shee hanged it vpon a beame in her chamber, and as oft as shee beheld it, shee wept bitterly. It befell not long after, that the States of the Empire came to her, & desired her to take an husband: but then shee went to her chamber, and beheld the bloudy shirt, and waxed sorrowfull, and said oftentimes woe and alas, thou sufferedst death for my loue, and thou also recoueredst againe my heritage: God forbid that I should take any other man but thee. And

thus

thus shée answered euery man that came to her: and so they went away disappointed of their purpose, and she ended her life in rest.

The Morall.

Deare Friends, this Emperour is the father of Heauen, and his daughter is the Soule of Man, made to the similitude of God: to whom hæ gaue and bequeathed the Empire of Paradise. But there came the Earle, that is the Deuill, & prouoked her to sin, when shée eate of the Apple, and said to her thus: In what houre yee eate of this apple ye shall be like Gods. Wherfore the breaking Gods commandement were exiled out of Paradise, to liue in this world in great wretchednesse, as the Scripture saith: In the sweate of thy face thou shalt eate thy bread. But then came a faire young Knight & a strong, that is, our Lord Iesus Christ, who had compassion vpon Mankind, and taking vpon him our flesh and bloud, gaue battle to the Diuell, and ouercame him: & thus wan he againe our heritage. Therfore let vs do as this yong Lady did, let vs lay this bloudy shirt, that is, the remembrance of the Passion of Christ, on the beame of our hearte let vs

thinke how our Lord Jesus shed his pre-
cious bloud for vs. And if any man, that
is, if the Deuill, or any other would stirre
vs to sinne, let vs thinke presently on the
Passion of Christ, saying thus: I will take
none other but thee, who hast shed thy
bloud for mee: and thus shall wee winne e-
uerlasting life. Unto which God bring vs
all, Amen.

The Argument.

Wee are here generally aduertised of hono-
ring the Sabboth day: how, for the re-
deeming of time, to bee occupied in
ghostly contemplation, is profitable to
the soule and bodie. Also Preachers of
Gods Word oftentimes for saying truth
purchase ill will. If wee bestow our ta-
lents in the amplifying of Faith, and fur-
thering one of another with good works
we shall then inherit the fruition of eter-
nall life prepared for Christs Elect.

The twelfth Historie.

SOmetimes dwelt in Rome a mighti
Emperor named Apollinus, which or-
dained a law that euery man vpon pain
of death should celebrate the day of his na-
tiuitie. This Emperour called to him
Clark

Clarke that hight Virgil, and said: My deare Master, there bee many hainous offences done in my Empire contrary to the Law, therefore I pray thee that thou by thy cunning wouldst make some craft whereby I may know who trespasseth against the Law priuily or openly. Then said Virgil, My reuerend Lord, your will shall bee done. Anone this Virgil through his craft made an Image in the midst of the Citie of Rome which denounced and told the Emperours messengers who trespassed against the Law, & who not. There was at that time dwelling in the Citie of Rome, a Smith that hight Focus: which by no meanes would celebrate the Natiuitie of the Emperour. It befell vpon a night, as the Smith lay in his bed, he thought vpon the Image that accused many men before, dreading least the Image would accuse him, wherefore he arose and went to the Image and said, I make a vow to God if thou accuse mee, I shall breake thy head: and when hee had thus said hee went home. The Emperour on the morrow following, sent messengers to the Image (as beforetime hee was accustomed) to know and vnderstand who had trespassed against the law. And to them then said the

Image lift vp your eyes and behold what is ingrauen in my fore-head. And when they looked vp, they saw this Posey written. Times be changed, and men become worse and worse. For hée that will say the truth shall haue his head broken. Therefore goe yee forth to your Lord and tell him all that yee haue heard and seene. The messengers went forth and told the Emperour all they had heard and séene.

Then said the Emperour, arme your selues and goe to the Image, and if that you finde any man that hath menaced or threatned to hurt the Image, binde him hand and foote, and bring him vnto me. Then went the messengers forth to the Image, and said to it: tell vs the truth if any man haue threatned thée, and we shall reuenge thée anon. Then said the Image: Take the Smith Focus, for he is the man that will not honour the Natiuitie of the Emperour. Straightway the messengers led forth the Smith before the Emperour: and there examined him why he kept not the day of the Emperours natiuitie in reuerence and honour, according to the law? Then answered the Smith and said: Reuerend Lord, I beséech you that you will heare mine excuse, and if I answere not

rea-

reasonably to all manner of points that ye shall aske me. I wil yæld me fully to your Grace. Then said the Emperour, I will heare thée, and that which is right, that I will doe.

Then said the Smith, I must haue eight pence euery day in the wæke, and that I cannot get without great labor, and therefore I may not kæpe that day holy day more then other daies. Then said the Emperour: why must thou haue these eight pence? Then said the Smith: I am bound to pay daily two pence: and two pence I lend: and two pence I lose: and two pence I spend. Then said the Emperour: tell me more expressly of these eight pence. Then said the Smith: I am bound euery day to pay two pence to my Father: for when I was young, hee spent dayly two pence on me which I am bound to pay him againe for his sustentation, and two pence I lose on my wife. Then said the Emperour, why losest thou that two pence on thy wife? Then said hee: where saw yée euer woman but shee had one of these properties: either shee was wilfull and contrarie to her husband, or hot of complexion: and therefore that I giue her I lose. Also two pence I lend to my sonne, wherewith he

is sustained, that when I come to age and pouerty he may pay me two pence again, like as I doe my father. Also I spend two pence on my selfe in meat, and drinke, and th.t is little enough. Then said the Emperour, thou hast answered well and wisely. Not long after the Emperour dyed and this Smith Focus was chosen to bee Emperour, because hee spent his eight pence so wisely and so profitably and thus hee ended his life in peace and rest.

The Morall.

Deare Friends, this Emperour is our blessed Sauiour Iesus Christ, which ordayned by his holy law that euery man should keepe the holy Sabbath day. This Virgil that made this Image is the holy Ghost, who established among vs preachers to teach vertues and reproue vices, and they should not spare the poore nor the rich. But now if a Preacher should speake the truth against any man, he shall be threatned by the enemies of Christ, that is, by euill men that neither loue God nor man. Wherefore the Preacher may say now adaies, that Poesy which was written in the fore-head of the Image. Times bee changed from good to ill, and men bee daily worse: for who so would speake the

truth

truth now adaies shall haue his head bro-
ken. Therefore it is nædfull they bæ ar-
med, that is, preachers ought to be armed
with vertuous examples of good life, and
then they næde not feare, because they
haue the truth of God to stand by them,
according to the Apostles saying: If God
be with vs, who can be against vs?

By this smith Focus, is vnderstood
euery good Christian man, who daily
should spend his time in redæming of
euery houres trauell with some profit cor-
porall or spirituall: and then ought he to
bæ presented before the heauenly Empe-
rour. This Focus paide two pence to his
Father, and so wæ should pay to our Fa-
ther of heauen two pence, that is, honor
and loue. For when we were the Children
of wretchednesse, & in bondage, Almigh-
ty God sent downe to the earth his Son
to redæme vs, according to S. Iohn the
Euangelist, saying: God loued the world
so well that hee gaue his onely begotten
Sonne for the saluation of the world. Also
this Focus lent two pence to his Sonne:
that is, euery Christian man ought to lend
to the Son of God, our Lord Iesus Christ
true and vnfained faith, and fruitfull good
workes and dæds in our life, and he will

repay

repay vs againe at the day of doome with his heauenly mercy: when ſoule and body ſhall bee glorified. And that hee is our brother may be proued by the text of Eſay, ſaying, A child is borne to vs. This Focus loſt two pence to his wife: his wife betokeneth the fleſh, vpon whom thou loſeſt two pence, that is, vnlawfull loue and conſent to ſinne, becauſe the fleſh is contrarie to the ſpirit, & is euer ſubiect to ſinne. This Focus alſo ſpent two pence on himſelfe: by the firſt penny yée ſhall vnderſtand repentance, whereat the Angels in heauen doe greatly reioyce: by the ſecond penny yée ſhall vnderſtand perfect perſeuerance in amendment of life: for hée that abideth vnto the end ſhall be ſaued. And hée that ſpendeth well theſe two pence ſhall obtain euerlaſting life. Vnto which bring vs our Lord Ieſus Chriſt Amen.

The Argument.

Man being blind through ſinne, and either by infirmitie of fraile fleſh, or ſuggeſtion treſpaſſing with euill and lewd company though God of his mercy be fauourable vnto him in his life time, by reaſon of the foreſaid reſpect, yet if hee accuſtomably walke on forward in this worldly wic-

kedneſſe

nesse, his wilfull blindnes shall not excuse him, but accuse him in the day of iudgement, most grieuously to haue offended God, in abusing his mercie offered, and therefore the lesse worthy to haue the reward of the simple soule that repentantly and with modesty liueth to the fruition of euerlasting blisse.

The thirteenth Historie.

SOmetime in Rome dwelt a noble Emperour, which among all other vertues loued best mercy: wherefore hee ordained a Law, that euery blinde man should haue an hundred shillings by the yeare of his treasure. It befell on a day that certaine men came to a Tauerne to drinke wine, and after that these men had sitten in the Tauerne three dayes, the fourth day they were greatly in debt for the wine: wherefore the Vintner came to them & demanded money for his Wine. Then said one of the Drinkers, Sirs, the Emperour hath made such a Law, that euery blinde man shall haue an hundred shillings of his treasure: therefore let vs cast lots among vs, and to whom the lot falleth, let his eyes be put out, & so he may goe to the Emperors Pallace, and get an hundred shillings to dis-

discharge vs. Now this counsell liked them well: so they cast lots, and the lot fell on him that gaue the counsell, and his fellowes immediately put out his eyes.

And when hee was blinde, hee went to the Emperours Pallace, and asked an hundred shillings of the Steward according to the Emperours Decree. Deare Friend, said the Steward, thou didst see with both thine eyes a while since, thou also vnderstandest the Law amisse: for the Law is made for men that are blinde through infirmities or by the will of God, but the other day thou hadst thy sight in the Tauerne, and hast wilfully lost it. Therfore go to the Tauerne againe to thy fellowes, and discharge there what thou owest, for here gettest thou not a farthing. Then went this wretched man forth and tolde his fellowes of the Stewards answer, and with that came in the Vintner and dispoyled them of all their clothes, & beat them, and thus droue them with shame out of the Citie: And so were they neuer after seene there.

The Morall.

Deare Friends, this Emperour is our Sauiour Christ, who ordayned a Law, that

that euery blind man should haue an hundred shillings of his treasure. This blind man betokeneth euery Sinner, who sinneth through infirmity, or the entising of the Deuill, the World, and the Flesh, and shall receiue an hundred shillings, if hée bee inwardly repentant of his sinnes: that is, hée shall haue an hundred times more ioy, according to the Scripture, saying: Yee shall receiue an hundred times more ioy if yee repent and turne from sinne, & also yee shall haue euerlasting life: These men that came to the Tauerne to drinke Wine, bée Sinners, who oftentimes come to the Tauerne of our Aduersarie the Deuill, to drinke of his carnall appetites, that is, they there consume and waste away all spirituall vertues, which they receiued when they receiued the Sacrament of Baptisme, wherefore the Deuill our Enemie dispoyleth them of all their good dædes that euer they haue wrought before. They cast lots, that is, they cast among them the custome of sin, and this lot of sinne falleth on such as are vnthankfull & mercilesse: and such a man wilfully becommeth blinde, that is, hée becommeth wilfully a foule sinner like Iudas that betrayed our Lord without any sug-

gestion

gestion or intising. And therfore such men sinne most grieuously. When they come before the Steward, that is, before the Prelates of the Church, they can hardly obtaine an assurance of Heauen, because they be not in the right way to leaue their sinne. Therefore let vs study with all diligence to please God, that we may obtaine euerlasting life, which is laid vp in store for all those that liue modestly, looking for eternall saluation. Vnto which bring vs our Lord Iesus Christ. Amen.

The Argument.

A certain vow of loue being made betweene the soule of euery faithfull Christian and Iesus Christ, we are to consider the merciful and gracious Couenant of God toward the faithfull, and to bee carefull of this Couenant, and wee are to studie to performe our vow, so as wee at the prefixed day of promise being vndefiled, may therby purchase the promised place of euerlasting glory, prepared for al them that seeke the glory of God, and their soules health.

The fourteenth Historie:

IN Rome somtime dwelt a mighty Emperour named Philominus, who had one onely

onely Daughter, who was faire and gra-
cious in the sight of euery man, who ha-
to name Aglaes. There was also in the
Emperours pallace a gentle Knight that
loued dearely this Lady. It befell after
upon a day, that this Knight talked with
this Lady and secretly vttered his desire
vnto her. Then she said courteously, seeing
you haue vttered to me the secrets of your
heart, I will likewise for your loue vtter
to you the secrets of my heart, and truely
I say that aboue all other I loue you best.
Then said the Knight I purpose to visite
the holy land, and therefore giue mee your
troth, that this seauen yeares you shall
take no other man, but onely for my loue
to tarry for mee so long, and if I come not
againe by this day seuen yeares, then take
what man you like best. and likewise I
promise you that within this seuen yeeres
I will take no wife. Then said shee this
couenant pleaseth me well. When this
was said, each of them was betrothed to
other, and then this knight toke his leaue
of the Lady, and went to the holy Land.
Shortly after the Emperour treated with
the King of Vngarie for the marriage of
his Daughter. Then came the King of
Vngary to the Emperours pallace to see

his

his daughter, and when hée had ſéene her, hée liked maruelous well her beautie and her behauiour, ſo that the Emperour and the King were accorded in all things as touching the mariage vpon the condition that the damſel would conſent. Then called the Emperour the young Lady to him and ſaid: O my faire Daughter, I haue prouided for thée, that a King ſhall be thy husband if thou liſt to conſēt, therefore tell mée what anſwer thou wilt giue to this. Then ſaid ſhe to her father, it pleaſeth me well: but one thing deare father, I intreat you of, if it might pleaſe you to grant mée: and this it is, I haue vowed to kéepe my virginitie, and not to marry this ſeuen yeares, therefore deare father, I beſéech you for all the loue that is betwéene your gracious father-hode and mée, that yée name no man to be my husband till theſe ſeauen yeares be ended, & then I ſhall bée readie in al things to fulfil your wil. Then ſaid the Emperour, ſith it is ſo that thou haſt thus vowed, I will not breake thy vow, but when theſe ſeauen yeares bee expired, thou ſhalt haue the King of Vngarie to thy husband.

Then the Emperour ſent forth his letters to the King of Vngarie, praying

him

him if it might please him to stay seauen yeares for the loue of his Daughter, and then he should spéd without faile. Herewith the King was pleased, and content to stay the prefixed day.

And when the seauen yéares were ended sane a day, the yong Ladie stood in her Chamber window and wept sore, saying: Woe and alas, as to morrow my Loue promised to bee with mée againe from the Holy Land, & also the King of Hungary to morrow will be here to marrie mée, according to my fathers promise, and if my Loue come not at a certaine houre, then am I vtterly deceiued of the inward loue I beare to him.

When the day came the King hasted toward the Emperour with a great earnestnesse to marrie his daughter, and was royally arrayed in Purple. And while the King was riding on his way there came a Knight riding by him, to whome hée said: deare friend, whence art thou, and whence commest thou? The Knight answered and said. I am of the Empire of Rome, and now am lately come from the Holy Land, and I am readie to doe you the best seruice I can. And as they rode talking by the way, it began to raine so fast that all

the Kings apparell was sore wet. Then said the Knight: My Lord, yée haue done foolishly, for as much as ye brought not with you your house. Then said the King: why speakest thou so? my house is large and broad, and made of stones & morter, how should I then bring with mee my House? thou speakest like a Foole. When this was said, they rode on till they came to a great déepe water, & the King smote his horse with his spurs and leapt into the water, so that hee was almost drowned. When the Knight saw this, and was ouer on the other side of the water without perill, he said to the King: yée were in perill, and therefore yée did foolishly, because yée brought not with you your Bridge. Then said the King thou speakest strangely, my Bridge is made of lime & stone, and containth in quantity more then halfe a mile, how should I then beare with mee my Bridge? therefore thou speakest foolishly. Well said the Knight: my foolishnesse may turne thée to Wisdome. When the King had ridden a little further, he asked the Knight what time of the day it was. Then said the Knight: if any man hath list to eat it is time of the day to eate, and therefore my reuerend Lord, I pray you to take a

modicum

modicum with mee, for that is no dishonour to you, but great honour to mée before the States of this Empire. Then said the King: I will gladly eate with thee. They sate both down in a faire Vine garden, & there dined together both the King and the Knight. And when dinner was done, and that the King had washed, the Knight said to the King: My Lord, quoth hée, yée haue done foolishly, for that yee brought not with you your father & mother. Then said the King: what sayest thou? my father is dead, and my mother is olde and may not trauell, how should I then bring them with mee? therefore to say the truth, a foolisher man then thou art did I neuer sée. Then said the Knight, euery worke is praised at the end.

When the Knight had ridden a little further, and was nigh the Emperours palace hé asked leaue to goe from him, for hee knew a nearer way to the Pallace to the young Lady, that hee might come first and carry her away with him. Then said the king I pray thee tell me by what place purposest thou to ride? Then said the knight, I shall tell you truth: this day seauen yeares I left a net in a place, and now I purpose to visit it, and draw it to

me and if it be whole, then will I take it to me, & kéepe it as a precious Jewell, but if it bee broken then will I leaue it: and when hee had said thus hée tooke his leaue of the King, and rode forth, but the King kept the broad high way.

When the Emperour heard of the Kings comming, hee went towards him with a great company, and royally receiued him causing him to shift his wet cloathes, and to put on fresh apparell. And when the Emperour & the king were set at meat, the Emperour welcommed him with all the cheare and solace that hee could. And when hee had eaten, the Emperour asked tidings of the King. My Lord said hee, I shall tell you what I heard this day by the way. There came a knight by mée, and reuerently saluted mee: and anon after, there fell a great raine and greatly spoiled my apparell. And anon the Knight said: Sir you haue done foolishly, for that you brought not with you your house. Then said the Emperour: what cloathing had the Knight on. A cloake, quoth the King. Then said the Emperor, surely that was a wise man, for the house whereof he spake was a cloake, and therefore he said to you that yee did foolishly, because you came

without

without your cloake, for if ye had brought with you a cloake, then your cloathes had not bin spoyled with raine. Then said the King, when he had ridden a little further, wee came to a deepe water, and I smote my horse with my spurres, and I was almost drowned, but he rid through the water without any perill: then said he to me, ye did foolishly; for that ye brought not with you your Bridge. Verily, said the Emperour, he said truth: for he called the Bridge your Squires, that should haue ridden before you, and assaied the deepnes of the water. Then said the King, we rode further, and at the last hee prayed mee to dine with him. And when he had dined he said, I did vnwilly, because I brought not with me my father & mother. Truely said the Emperour, he was a wise man and said truth: for he called your father & mother, bread and wine, and other victuals. Then said the King: wee rode further and anone after he asked me leaue to go from me, and I asked earnestly whither hee went. And he answered againe, and said: this day seauen yeares I left a net in a priuat place, and now I will ride to see it, and if it be broken or torne, then will I leaue it, but if it be as I left it, then shall

it bee vnto me right precious. When the Emperour heard this, hee cryed with a loud voyce, and said: O yee my Knights and seruants, come yée with me speedily vnto my Daughters Chamber, for surely that is the net of which hee spake. And forthwith his Knights and seruants went vnto his Daughters Chamber, and found her not, for the foresaid Knight had taken her with him. And thus the King was deceiued of the Damsell. And he went home againe to his owne country ashamed.

The Morall.

Deare friends, this Emperour is our Lord Iesus Christ, and his faire daughter is euerlasting life, which the Emperor had ordained for Kings, Knights, and other men. The Knight that loued this yong Lady, is euery good Christian soule, which holdeth himself not worthy to come into the sight of God vnto such ioy, as the Apostle saith, The sufferings of this time are not worthy to attaine to the glorie that is to come. This Knight was seauen yeares absent from his loue: like as a good Christian all the dayes of his life should labour and trauell in fulfilling the seauen workes of mercy. By the King that came

without

without a Cloke in the raine, is to bee vnderstood some mighty men of this World which haue Clokes to couer all their other clothes. By this Cloke is vnderstood Charitie as the Apostle saith: Charitie couers a multitude of sins: but many men haue not this Cloke, wherefore they are wet with the raine of Pride, Auarice and Lecherie This King also was almost drowned, because he lacked his bridge, that is, perfect faith: for as we see that no man may passe ouer a great water, broad and deep, without a bridge or some other thing that is able to beare him: Right so, without Faith it is impossible to please God: for Christ saith, If yee haue faith as a graine of Mustard seed, then may yee say to the hils remoue out of your places, and they shall remoue. But many of vs now adayes haue very feeble faith, and therefore do sodainly fall into the clay of desperation, & by deadly sinnes oftentimes offend God. Also this King had not brought with him his father and his Mother. By the Father which is cause of generation, is vnderstood Humilitie, without which there is no vertue in any man and therto accordeth S. Gregory, saying: Hee that gathereth all other vertues without Humilitie, is like a man

that casteth dust into the winde. His Mother betokeneth Hope: therefore hee that will obtaine euerlasting life, must haue the cloke of Charitie the bridge of Faith, and a Father of Weakenesse, and a Mother of Hope as the Apostle saith.

Also this Knight went the narrow way, and the King the broad way: for hee that will be saued must goe a strait way, that is, the way of Fasting, Almesdeeds, Chastitie and Repentance. Of the which way speaketh the Apostle. The way is straight which leadeth vnto euerlasting life. But many men goe the other way which leadeth to Hell: that is by the way of fleshly lust, and such men goe out of the way of euerlasting life. Therefore studie wee to walke the narrow way, that thereby wee may obtaine euerlasting life.

The Morall.

By the Historie is figured, as appeareth in the Morall, the Soule of euery good Christian, held of him as his Daughter but being seduced, caried away, and defi'ed by Sathan her foule enemie, shee is reduced by the help & valiant prowesse of her heauenly Champion Christ Iesus vnto her former Habitation. Yet man

being

being vngrateful to his Redeemer, forgetteth his dutie, and for good rewarderh euill to his Champion Christ Iesus, deliuering him to bee iudged by the Law, as an Offender: but when the Champion anoucheth what hee hath done for man and his Soule, then is hee with shame of his ingratitude constrained to remorse, and call for grace to repent and amend his life, that by the death of his Champion Christ, he may obtaine eternall life.

The fifteenth Historie.

SOmtime dwelt in Rome a noble Emperour named Agias, which had retaining vnto him a Knight named Gerard, which was a worthy Warrior, neuertheless hée was as máke as a Lambe in the Emperors Court, but in the field he was like a Lyon. This Emperour had a faire Daughter, whom the strong and mightie Earle of Pelester carried perforce away, & defiled, which more displeased the Emperour then the carrying of her away. Therfore hée called vnto him his Counsell, and said: Deare friends, the violence done to me in deflouring of my Daughter, is not vnknowne to you; & therefore I purpose to giue battle to the Earle: wherefore I

pray

pray you to be ready at a day, that ye may proceed with me in battell. And they said: Sir, wee bee readie to liue and die with you in battell.

When the appointed day of battell came they met on both sides, and a cruell sharpe conflict was prosecuted on both sides, and almost all that were on the Emperours part were slaine. And as the Emperour himselfe was forcibly assailed, the Knight Gerard put himselfe among the enemies before the Emperour and fought manfully, and so the Emperour escaped, and the Knight abode and slue the Earle, neuertheless the Knight had diuers wounds, Notwithstanding this he abode still till the bloud ran down to his foote. And when the enemies saw that the Earle was slain they fled, and the Knight with his people followed on the chase till hee came to the place where the Emperors daughter was, & led her with him. And thus with triumph and victorie, he returned againe to the Emperor For the which victorie & re-obtayning of the Emperors daughter, he was greatly praysed of all people, Not long after it befell that this Knight had a suit in the Emperours Court, wherefore the Knight came vnto the Emperour and

prayed

prayed him meekly to be fauourable to his cause, and furthermore desired him to doe reason touching his honest demand.

When the Emperour had heard him, hee called to him a Iustice and said, Sir our will is that you doe all equitie vnto this Knight. And when the Knight heard this hee cryed with a loud voyce: Alas, alas, who euer heard of such an Emperour. Thou wert (said hee) in battell, where thy head should haue béene smitten off, and I in mine owne person, (and none other man) put my selfe in ieopardie for thée, and saued thée, and now thou hast assigned another man to bee Iudge in my cause: alas that euer thou wert borne. and with that word the Knight put off all his cloathes, and shewed the wounds that hee had receiued in the battell, vnto all the men that were then present, and said: Lo what haue I suffered for thee, Oh Emperour. I did put no other man in my stead, and now thou assignest another man in my cause. Soothly, I say to thee that I neuer serued such a Lord before.

When the Emperour heard this, being almost confounded in himselfe, hée said: O deare friend, all that thou saist is truth, thou sauedst me from death, thou didst re-

obtaine

obtaine my Daughter againe, and for my sake thou hast suffered many wounds: verily it is right, that I in mine owne person come downe and make an end of thy cause, so as may be to thy content and to mine honour. And then the Emperour laboured very busily in his matter, & made therof an end according to the Knights request: wherefore all men greatly commended the Emperour.

The Morall.

Deare friends this Emperour may be called euery Christian man, or else all mankinde, which had a faire daughter, that is to say, the soule, made to the similitude of God. This Earle betokeneth the Diuell, which carrieth away and defloureth by sinne the soule of man, through eating of the fruit of the forbidden tree: wherefore al mankind was in thraldome, til a strong and valiant knight came and put himselfe on the Crosse to suffer death, as a Redeemer of mankinde from the Diuell. For if that had not bene, we had all bene partakers of thraldome euerlastingly; and this knight reduced and re-obtained the soule of man vnto the Church, wherefore hee suffered many great wounds in his body.

And

And now this Knight, that is, our Lord Jesus Christ hath a matter to doe among vs, that is, to finde in vs perfect faith: wherefore hee calleth on vs daily that we should be ready at all times saying thus in Apocalypse the 3. Loe I stand and knocke at the doore, if any man will open to mee, I will come in and sup with him. But many men doe as the Emperour did, the which appointed the Knight another Judg then himselfe. for now adaies there bee some men that will doe no repentance for the loue of him which assigned no other man but himselfe to fight for vs. And therefore against vnthankefull persons it shall bee said thus. Loe hee suffered for vs on the crosse, dispoiled of all his clothing, and shewed to vs all his woundes that hee suffered.

Bee we therefore thankefull vnto God for all his graces, and bee content that wee may suffer for his loue some sorrowfull repentance. For hee that suffereth paine for the loue of God in this life, shall receiue an hundred times more reward in the life euerlasting. Vnto the which our Lord Jesus Christ bringe all mankinde. Amen.

The

The Argument

The soule of man is heere warned to eschue the pleasant baites and subtill crafts of the diuell, that shee yeeld not to his allurements, least he get the vantage of this mortal course from her, and bereaue her of her ioyes in the life to come.

The sixteenth Historie.

THere dwelt sometimes in Rome a wittie Emperour named Pompey, which had a faire daughter named Aglas. This daughter had many vertues aboue al other women in that Empire. First, she was faire & gracious in the sight of euery man, she was also swift in running, so that no man might ouertake her by a right space. When the Emperour vnderstood these two vertues in his daughter, he was right ioyfull: Wherefore hee proclaimed throughout all his Empire, that what man poore or rich would runne with his Daughter, should haue her to wife, with great riches, if hee could ouer-runne her, and come sooner to the marke then she, and if she ouer-ran him, and came sooner to the marke then he, his head should be smitten off.

When

When the States of that Empire as Dukes, Earles, Barons, and Knights heard this cry, they offred themselues one after another to runne with her, but euer this yong Lady ouer-ran them all, wherefore they lost their heads, according to the Law. That time there was a poore man dwelling in Rome, which thought within himselfe, I am a poore man, and come of poore kindred, there is a common cry made, that what man soeuer can out-run the Emperors daughter by any meanes, shall be promoted to great honor & riches: now therefore, if I might ouer-runne her by any manner of way, I should not onely be promoted to great honour, but also all my kindred. Then this poor man prouided himselfe of three things, whereby he might winne her. First, he made a garland of red roses and white. Secondly, he made a rich girdle of silke cunningly wrought. Thirdly, he made a Purse of silke, imbroydered with precious stones, & within the Purse was a Ball of three colours, and vpon this ball was written this posey: Who playeth with me, shall neuer be weary of my play. Then put hee these three things in his bosome and went forth to the Pallace gate, crying and saying: Come forth faire

Lady,

Ladie, for I am readie to runne with you, and to fulfill the Law in all things.

When the Emperour heard this, hee commanded his Daughter to runne with him. This yong Lady went to her Chamber window, and when shée saw him, shée despised him, and said: I haue ouercome many worthy Knights, and now I must runne with a Churle: neuertheless I will fulfill my Fathers commandement.

Anon the damsell arrayed her for to run with him. And at the last they ran together, and within short space the Damsell got farre before him. When the Jugler saw this, hée threw forth his Garland of flowers before her. And when the damsell beheld and saw it shée stoped downe and toke it vp, and set it vpon her head, and that while the Jugler went afore her. But when this yong Damsell saw this, shée wept sore, and for sorrow shée threw the Garland into a ditch, and ran after him, and at last shée ouer tooke him, and lift vp her right hand and gaue him a buffet, saying: abide thou wretch, it beséemeth not thy fathers sonne to haue me to wife, And then this Ladie did ouer-run him, & went before him a great space. And when the Jugler saw this, he tooke the girdle out of

his

his bosome, and threw it before her. And when she saw that, she stooped downe and toke it vp, and girded her therewith, & the while the Jugler gat before her againe. Now when shee saw that, shee was vexed and toke the girdle & with her teeth tare it in three peeces, and then threw it from her: & then she ran fast after him, and at the last ouertooke him, and then shee gaue him a great blow, saying: O wretch, thinkest thou to ouercome me: and with that shee ran before him againe. The Jugler was slie and subtile, and kept the purse till they were neere the marke & then he threw it before her, and anon she stooped downe and tooke it vp, and opened it & toke out the ball, and read the posey: Who playeth with mee, shall neuer bee weary of my play And shee began to play and continued so long in playing, till that the Jugler was before her at the marke. And thus he won the Emperours daughter.

The Morall.

Deare friends, this Emperour is our Sauiour Christ, and his faire Daughter is the Soule of Man, which was made cleane with the water of Baptisme & was also swift in running, that is, in vertue,

while that she was in her cleannes so that no deadly sin might ouercome her. This Iugler that is so subtill and crafty, is the Deuill, which studieth day and night to deceiue innocents. Hée prouided him of three things. First, of the Garland, which betokeneth Pride: for why? a garland of flowers is not set vpon the arme, nor vpon the foote but vpon the head, that it may bee séene: so pride would bee séene. Wherfore S. Augustine saith, When thou seest a proud man, feare not to call him the childe of the Deuill. Doe thou therefore as the Maiden did, be angrie at thy sins, and cast off the garland of Pride, into the ditch of Repentance, & so shalt thou giue the Deuill a buffet, and ouercome him. But when this Iugler, that is, our ghostly enemie the Deuill, seeth himselfe ouercome in one sinne, then hee returneth and tempteth a man in another sinne; & casteth before man the Girdle of Lecherie. And alas there be many girded with this girdle of Lecherie: of the which Girdle spaketh Saint Gregorie, saying: Gird we our loines with the girdle of Chastitie, for whosoeuer is girt with this girdle shall not lose the hope of life. Then casteth this Iugler (that is, the Deuill) the purse with

the

the ball. The purse that is open aboue, and close vnder, betokeneth the heart, which euermore should be close in the bosome against earthly things, and open aboue to heauenly ioy: and the two strings that open and shut the Purse, betoken the loue of God, and of our neighbours. The Ball which is round and moueable, to euery part of his difference, betokeneth couetousnesse, which moueth euer both young and olde, and therefore the Posey was true, that was wrought on the Purse: Who so playeth with mee, that is, with Couetousnesse, shall neuer be satisfied. Therefore saith Seneca; When all sinnes wax old, then Couetousnesse only waxeth young. Therefore let vs take hæde that wee play not with this Ball of Couetousnesse, and then without doubt wæ shall obtaine through the merits of Christ, the blisse of heauen that neuer shall end. Vnto the which hæ bring vs that shed his precious blood for vs.

The Argument.

The preaching of Gods word, and euery good prayer, is a sweet sounding melodie in the eares of God, and hath a promised reward of God, yet there is now

and then stirred vp in vs some let thereof by our whistling aduersary the Deuill and wee are hindred for a time, vntill by the prouidence of God godly Preachers bee sent forth, which with the hooke of Gods Worddoe winne againe our lost felicitie, and so recouer the fall of such soules as were seduced and led away into the ioyfull and perpetuall fellowship of the blessed Angels of Heauen.

The seauenteenth Historie.

Sometime dwelled in Rome a Noble Emperour and a wise, named Theodosius, which loued greatly the Musicke of the Harpe, & likewise the pastime of hunting. It befell vpon a day as this Emperor hunted in a Forrest, he heard a sweet noise of a harpe so that through the sweetnesse thereof, hee was almost rauished of his wits, wherefore hee sought about the Forrest to find that melodie, & at the last he espied at the end of the Forrest a poore man sitting beside the water playing on a Harpe full sweetly. Then said the Emperour, good friend, proceedeth this melody from thy Harp or no? The poore man answered and said: My reuerend Lord, I shall tell you the truth. Here beside this water

water, my wife, my childe & I haue dwelt this thirtie yeares, and God hath giuen mee such a gift, that when I playe on my Harp, I make such melodie that the fishes of this water come out to my hand so that therewith my wife, my childe and I haue been sustained in great plenty. But alas. sometime on the other side of this water there commeth a whistler & hee whistleth so sweetly that many times the fishes forsake mee, and goe to him: therefore my reuerend Lord I craue your helpe against this whistler, Then said the Emperour, I shal giue thée good help, I haue here in my purse a golden hooke, which I will giue thee, take it, and binde it fast to the end of a rod and put a Worme vpon the hooke, then cast thy rod into the water, and play vpon thy Harp, and when thou perceiuest the fish to bite on the baite, draw them vp to the land with that hooke, and then his whistling shall not auaile. When the poore man heard this, hee reioyced greatly and did as he had taught him. And when this poore man beganne to play vpon his harp, the fishes came to the baite, and then hee tooke them vp with his hooke, and liued therby in better estate long time, and at the last ended his life in peace and rest.

The Morall.

Deare friends, this Emperour betokeneth our Lord Jesus Christ, which greatly delighteth to hunt the soule of mankind in the Forrest, that is, the holy Church. Hee loueth also the melodie of the Harpe, that is, he loueth much those that teach the holy Word of God. This poore man that sat by the water side, betokeneth the Prelates of the Church, and the Preachers of the Word of God, which ought to be alwaies resident in their Charg, & not in the world, that is, they should not set their delight in worldly things. The preachers ought to haue the harp of holy Scripture, wherewith they may praise & honor God & also therewith draw out of this world the sinners. Therfore saith the Psalmist thus. Praise the Lord vpon the Harp, sing to the Lord with a Psalme of thankgiuing. Psa. 98.6. But now adaies the Preacher may say, alas: for when I preach & teach the holy Scripture, the Deuil commeth & whistleth so sweetly, that the sinners draw to him, & wil not heare the Word of God, but they turne themselues only to the delight of sinne. The Deuill deceiueth also mankind by diuers wayes. First, in the

time

time of preaching he maketh some to slæp and them that he cannot make to sleep, he causeth them to talke and clatter: & them that he cannot make to clatter, he maketh them so dull that they cannot vnderstand what the Preacher sayth: and them that he cannot beguile by these meanes, he putteth into them businesse, & causeth them to goe out of the Church. Behold how many wayes the Deuill hath to deceiue mankinde, and to let the Word of God. Therefor euery Prelate & euery Preacher ought to haue the golden booke of Gods Word against this whistling, by which they may draw sinners out of this world vp to heauen. Vnto the which bring vs our Lord Iesus Christ. Amen.

The Argument.

Mans Soule the daughter of our Sauiour, is right deare vnto him, and though hee bee carefull for the confirming of her in state of sincere life, yet shee is seduced by the suggestion of the flesh, which being a grieuous transgressor, is yet by earnest repentance and amendement of life, brought by the soule vnto dutifull obedience towards God & man, that thence forwards so continuing they together

may bee partakers of euerlasting blessednesse.

The eighteenth Historie.

THere dwelt sometime in Rome a mighty Emperor named Ptolomeus which had but one Childe, a Daughter, whome hee loued so much that day & night she was guarded with armed Knights: and ouer those Knights hee ordayned a Controuler to instruct them how they should doe. Hee ordayned also a Steward for to guide his Houshould. And when all this was done, on a night as hee lay in his bed he resolued that he would go visit the holy land. And when all things were readie for his iourny according to his desire, he called vnto him his Steward and said: My trusty seruant, I purpose now to goe see the holy Land, and therefore I commit my daughter to thy kéeping, and I charge the that she lack nothing, but that she haue all manner of ioy that appertaineth to such a Virgin. Moreouer, I leaue to thy kéeping fiue Knights that be her Guard, & I charge thee that they lacke nothing that is fitting for them. Also I leaue with thée my Graybound, commanding that thou nourish and feede him as hitherto he hath

béene:

bene: & if thou fulfill all this that I haue said, thou shalt at my comming againe receine a great reward. Then said the Steward: My Lord, in all that I may I shall fulfill your command. Anone the Emperour tooke his iourney toward the Citie of Ierusalem, & the Steward a long time kept well the Emperours command and the charge giuen him.

But at the last it befell vpon a day that this Steward had espied this yong Lady walking alone in an Orchard, with whose loue he was sodainly surprised: wherefore straight way, against her wil, he deflowred her. And when he had committed sin with her, he gaue her ill language, & hated her more then euer he loued her before, and draue her out of the Pallace: wherefore the Damsell by this meanes being driuen to necessity and great pouerty, went from doore to doore and begged her bread. But when the Knights that were her keepers saw this, they reproued shamefully the Steward of that inhumane deed. Then the Steward waxed wroth, & for great hate that hee had in his heart, hee spoiled the Knights of their goods & droue them from the Pallace. And when they were thus robbed and exiled, some for lack of liuing became

became theeues, and some men killers so that through this inconuenience they wrought great harme.

Not long after there came tidings that the Emperour was arrived in that land cõming homeward. And when the Steward heard this, he was greatly troubled and moued in himselfe and said: It cannot bée but I shall be accused for my trespasse that I haue committed against the Emperours commandement, & hée hath euer béene my good and merciful Lord, therefore better it were that I goe & mét him with all lowlinesse and humilitie, and accuse my selfe vnto him, and aske him mercy, then that any other should preuent me and accuse me to my Lord for my treason. Then, the steward straight put off all his clothes saue his hosen and his shirt, and tooke three ropes with him in his right hand, and barefoote went & met the Emperour. Now when the Emperour had espyed him comming a farre off in such manner, hée wondred greatly. And when the Steward was come so nére that hée might speake to the Emperour, hee fell downe on his knees & saluted him reuerently. Then said the Emperour, what is befallen thee, that thou métest me after

such

such a sort? for in that thou art my Steward, thou shouldest have met mee with a great company of Noble Knights. Oh my Lord, quoth he, there is a heavy chance befaln me, for the which it behoves me to meet your Highnesse thus. Then said the Emperor, what chance is befalne thée? My Reverend Lord, quoth hee it behoves you first to aske me why I bring with me these three ropes. Then said the Emperor, why bearest thou these three ropes in thy hand? Then answered the Steward and said: This first rope I bring with mee to binde my hands and fæte so hard, till the blood burst out on every side, for that I have well deserved: the second Rope I bring with me, to draw me at a horse taile upon the pauement, till that my bones be bare without flesh, for that is but due to me for the great treason I have don against you. The third rope I have brought is to hang me with, upon an high Gallowes, so long till that the birds light on my head, and on my body and feed themselues of my flesh; for these things are due to such trespallers and breakers of the Law as I am. Yet Oh my reuerend Lord, have mercie on mée, for I dare not acknowledge my trespasse, vntill I have obtained thy pardon.

Then

Then said the Emperour: I see in thee great contrition, therefore tel me thy trespasse, and surely thou shalt finde mercy & grace. Alas, alas, then said the Steward, I haue defiled thine onely daughter, and haue driuen her out of thy Palace, so that now in great necessitie shee beggeth her bread from doore to doore. I haue also dispoiled thy knights of all their goods, and now some of them in regard they lacke liuing become theeues and robbers, & some men-killers, and the Controuler of the Knights I haue slaine. but I fed thy grayhound with the best meat as long as I might, and tyed him with a chaine, yet at the last hee brake his chaine and went his way, so that now hee ranneth about the Countrey.

When the Emperour heard this, hee was sore astonied, and said: Hast thou defloured my daughter, whom I loued so well, and also despoiled my Knights, and slaine their Controuler, & the Grayhound which I loued well, of whom I gaue thee charge, is he gone also? Surely were it not that I had forgiuen thee, and that thou hast humbled thy selfe so much, I would haue put thee to the vilest death that could be thought: notwithstanding depart hence forthwith,

forthwith, and bring againe my daughter, that thou maist marry her, & if any harme hereafter befall to her through thy default, then will I double thy punishment. Also bring againe my Knights, and restore to them their goods, & set them in their state and offices as they were before. Also seeke diligently for my Grayhound til thou find him, and then make him fast, so that hereafter in thee there be no fault found. Now when the Steward heard this, hee bowed downe with most humble submission, and thanked the Emperour of his geat mercy. And then he went forth, and sought diligently through all the Empire, untill he found the Emperours Daughter, and the Knights, & the Grayhound, and brought them home againe. And after he had married the young Lady and restored againe the Knights goods, hee ended his life in peace.

The Morall.

Deare Friends, this Emperor betokeneth our Lord Jesus Christ. His daughter betokeneth the Soule of man, made after the similitude of our Lord God. The fiue Knights are the fiue Wits, armed with the vertue of Baptisme for the preseruation

seruation of the Soule. The Controuler of the Knights, is Reason; which ought to rule the Wits. The Grayhound is the flesh of man: and the Steward is every man, to whom God hath giuen a life and soule to kéepe vnder paine of losing euerlasting life. But wretched and wicked man, not remembring what is to come, full often corrupteth and polluteth his Soule with sinne, and repelleth her from her palace of heauen, and then wandreth thée from doore to doore, that is from sinne to sinne. He dispoileth these fiue Knights of their goods, that is, the fiue Wits, or rather gracious Vertues, taking away the naturall light from their eyes, giuing them bad counsell, and also mouing their eares to listen vnto slaunder and backbitting, and so forth of all the other Wits, and thus some be made théeues, and some men-killers. The Master of these fiue Wits is slaine whensoeuer man is ruled by Will, and not by reason. The Grayhound, that is, the Flesh, wherein a man delighteth, was fed & bound with a chaine of Reason, but breaking out, full oft doth much harme.

The comming againe of this Emperor from the holy land, betokens the cõming

of our Lord Jesus Christ at the day of doome to iudge all mankind. Wherefore let vs as the steward did, accuse our selues of our sinnes first, lest the Deuill and the world accuse vs, then it is too late to aske mercy: therefore put wee off our clothes betime, that is, our sinfull life, and take wée three Ropes in our hands. The first Rope that should bind our hands & féete, betokeneth the Rope of true Repentance, which not onely ought to binde our hands and féete, but also both our hearts within vs, and our outward conuersations, in such austeritie of life, that the bloud burst out on euery side, that is, that sinne might bold it selfe. Héereto accordeth Ezekiel, saying thus: Whensoeuer the sinfull man doth repent himselfe, he shal be saued. The second Rope, for to draw the trespasser, is acknowledging of our sins, which should draw vs from the beginning of our life, vnto our liues end, by a perfect reconciliation of our liues to God and man, vnto the time that the flesh bee fallen from the bones, that is til the lust of the flesh be turned away by the stones of Repentãce. For euen as the stone by nature is hard, right so the way of Repentance ought to bée hard. The third Rope, that should

hang

hang the fellon, is the Rope of amendement of life; for it is written in holy Scripture, There is more ioy in Heauen ouer one Sinner that turneth vnto the Lord in time, then ouer nintie and nine iust ones.

Like as the Steward brought againe the Emperours Daughter, so it behoueth vs to seeke about by a fruitfull faith, vntill we find againe our lost soule, and so bring her againe to the Church, to rule well our fiue Wits, to feede our Grayhound as wee should, and make our life so cleane and pure, that wee fall not againe to sinne, for feare that it fortune to vs worse, and that we haue no leisure to aske mercie againe at our needs. And if wee fulfill all this truely vnto our liues end, without doubt wee shall obtaine euerlasting life. To the which our Lord bring vs all Amen.

The Argument.

The violating of our innocency in not imitating the Law of God, is here described, which being adiudged after the Law, is death, but by the merits of Christ our Sauiour we obtaine saluation.

The nineteenth Historie.

IN Rome dwelt sometime a mightie Emperour and a wise, named Eufenne who ordayned a Law, that whosoeuer rauished a Virgin, should be at her discretion, whether she would put him to death, or would take him to her husband.

It befell after, that a man rauished in one night two faire Maidens: the first Damsel which he rauished desired that hee should dye, but the second desired him to her husband. The rauisher was taken and led before the Iudge, that he might satisfie both these damsels according to the equity of the cause. The first Damsell desired his death according to the Law. Then said the second, I desire to haue him to my husband: and like as thou hast the Law for thée, so in like case I haue it for mee, & also my petition is much better then yours, for it is more charitable: therefore me thinks in my reason, that the Iustice should giue sentence in fauour and furtherance of my desire. When the Iustice heard the mercie of the second Damsell, he gaue iudgement that hee should take her to Wife, and so it was done.

The Morall.

Deare friends, this Emperor betokeneth our Lord Jeſus Chriſt. The Raviſher betokeneth euery ſinner, which raviſheth Gods mercie, as often as hee violateth the holy Commandements of God by ſinne, for the Deuill can neuer ouercome man, except hee bee ſuffered by the will. For S. Auguſtine ſaith, *It is no ſin except it be voluntary.* The Raviſher alſo is called before the Juſtice, when the Soule is departed from the bodie: and anon the firſt Damſell (*Innocencie*) laid againſt the Sinner that hee ought to dye euerlaſtingly by the Law of righteouſneſſe: But the other Maiden (that is, Chriſts merits) alledged for him, how the mercie of God ought to helpe by heartis repentance, and acknowledging of ſinnes, which is the high way to euerlaſting life. Vnto the which God bring vs all. Amen.

The Argument.

The Mother of the Childe of grace and of the Reprobate is heere declared, and ſet forth: but which of them ſhall bee ſaued and which of them ſhall bee damned, is not yet reuealed vnto the world, vntill

the last and dreadfull Day of Judgement.

The twentieth Historie.

SOmetime there dwelled in Rome a mightie Emperour and a rich, named Lypodus, which tooke to a Wife a faire Virgin and a gentle, the Daughter of the King of Assiria. This young Lady conceiued and bare him a Sonne, and in the birth she dyed. Not long after her decease the Emperour married another Wife, and had by her a Sonne also, And immediately after the second childe was borne, hee sent them both into a strange Land there to bee brought vp, Now when the children had beene there long, the Empresse said: My reuerend Lord, ten yeeres be now fully expired since I bare my Son, and yet I neuer saw him but once, & that was the first day of his birth, therefore I beseech you my Lord, to send for him, to the end that I may once reioyce mee in his sight. Then said the Emperour, I haue another Childe by my first Wife, and if I send for thy son, then must I send for them both: notwithstanding, at the Empresses request hee sent for them both. And when they were come, they were of passing fea-

sure, and well trained vp, and so passing like in all things, that hardly the one might bee knowne from the other, but the Father knew the difference.

Then said the Mother of the second Childe: My Lord, I pray you tell mee which of these is my Son. Then the Emperour called to him that Sonne that hee begat on his first wife. When the Empresse heard this, shee gaue all care to cherish him, and neglected the other Childe. Now when the Emperour saw this, hee said to his Wife, certainly I haue deceiued thee: for him that thou louest so much is not thy Son, but the other is thy Son. Then set shee all her care vpon the second, and set light by the first. When the Emperour saw this, hee said: Truely I deceiued thee without doubt, this is not thy Sonne, but one of them two is thy Sonne. Then said the Mother: My Lord, I most earnestly intreat you, that you would tell me without dissembling, which of them is my Sonne. The Emperour answered and said: certainely I will not tell you, vntill they bee both come to mans estate, and this is my reason. First, I told you that this was your Sonne, and you cherished him, and forlooke that other: and

when

when I told you that this was your Son; then you slightly regarded the first, and cherished the second. Therefore my desire is that you yet cherish them both alike, that I may have like joy of them. When the Empresse heard this, shee cherished them both alike. And when they were both come to age, the Emperour made a great Feast, and before all his Nobles he told his wife openly which was her Sonne. Then reioyced the Empresse greatly, and when she had lived a good time, she ended her life in peace and rest.

The Morall.

Deare Friends this Emperours Son betokeneth those that be chosen to everlasting life, & those that bee not chosen. The Mother of them is the Providence of God that nourisheth them both: therefore our Lord will not that his Providence should let the World know which bee chosen, and which bee not chosen. For if she knew that, then would shee loue the one and hate the other, and so Charitie among vs would bee ouerthrowne, and wee should liue in discord and strife: but Truth at the day of Iudgement shall tell to vs which of them shall bee saued, and which of them shall be

damned. Therfore pray we in this World that we may come to the euerlasting feast in Heauen, Unto the which God bring vs all.

The Argument.

The vngodly of this World will not take any paines to liue vertuously, and yet oftentimes they are inriched for the most part with the riches of Fortune, but they are not carefull of thereward laid vp for the righteous in Heauen, neyther doe they feare the torments of Hell appointed for the Reprobates.

The 21. Historie.

SOmetime there dwelt in Rome a Noble Emperour named Polinus, which had three Sonnes whom hee loued much. It befell vpon a day, when this Emperour lay vpon his bed, hee bethought him to which of his sonnes hee might giue his Empire after his decease. Then called hee to him his three sonnes, and said: Which of you is most slothfull, hee shall haue mine Empire after my decease. The first Son answered and said: the Empire by reason should be mine, for I am so slothfull, that if my foote were in the fire, I had rather

ther it should bee burnt, then I would take it out. Then said the second, I am (quoth hee) more fit for the Empire then thou, for though there were a cord about my necke wherewith I should be hanged, and if I had a sharpe sword in my hand, for very sloth I would not once put forth my hand to cut the cord to saue my life. And when these two Brethren had thus said, then the third spake for himselfe, thus: I ought to bee Emperour before you both, for I exceed you in sloth, and that I will proue thus: I lye vpright in my bed, and there droppeth water vpon my eyes, and for very sloth I will not moue my head, neyther to the right side of the bed, nor to the left, to saue my selfe. When the Emperor heard this hee bequeathed the Empire vnto the youngest, as to the slothfullest of the brethren.

The Morall.

Deare friends, this Emperor betokeneth the Deuill, which is the Lord & father ouer the vngodly in this World. By the first son is vnderstood a man that chanceth into euill company, by which he falleth into misdemeanor, and had leuer bee burnt in the fire of sinne, then depart from them.

The second Sonne betokeneth him that knowes himselfe to be fast bound with the band of sin, wherewith hee is to be hanged on the gallowes of hell, and is so slothfull that he wil not cut it away with the sword of true Repentance. By the third sonne is vnderstood a man that heares of the ioyes of heauen & the paines of hell, hee will not moue himself to the right nor to the left side to forsake his sins, for feare of eternall paine: such a man without doubt, for his sloth shall receiue the Kingdome of Hell, from which kéep vs our Lord Iesus. Amen

The Argument.

Mans Soule, as a Captaine generall, with his forces of armed Vertues, fights against a strong Citie, the World, wherein is the Castle of Vanity, and in that are the poysoned forces of sinne, as mortall enemies of Mankind, against whom well to fight, is the meanes to obtaine victory, and triumph euerlastingly.

The 22. Historie.

ALexander the mightie Emperour sometime ruled, who besieged a City of the King of Egypt with a great hoast, neuertheless this Emperour lost many wor-

worthy Knights without any hurt of stroke. And thus from day to day his people died sodainly, whereof this Alexander wondred greatly, and was full sorrowfull therefore in his minde, and he called vnto him the wisest Philosophers that might be found, and demanded of them why his people dyed thus suddenly without any wounds. The Philosophers answered and said, my Lord it is no wonder: for vpon the wals of that Castle within the Citie is a Cockatrice, through whose sight your men dye, for they are infected with the venome that commeth from her eyes, and thereupon they dye.

Then this Alexander asked if there were any remedie against the Cockatrice. The Philosophers answered, and said: My Lord, there is good remedie, for if it please you to set vp a large Mirrour of cleere glasse ouer against the Cockatrice. betweene your hoast and the wall of the Citie, when the Cockatrice beholdeth her selfe in the Mirrour, the deadly nature of her venemous sight shall returne againe to her selfe, and thus she shall dye, & your men shall therby be saued. Then the Emperour did as the Philosophers counsailed him, and set vp forthwith a large Mirrour

of

of excellent cleere glasse, and thus was the Cockatrice slaine, and the Emperour with his hoast made an assault to the City, and obtained the victory.

The Morall.

Deare friends this Emperour may be called every Christian man which ought to gather an hoast of vertues for without vertue no man can fight spiritually. The Citie against which yée shall fight is the World, wherein there is an high Castle, that is, Vanitie of Vanities, and all is but Vanitie. In this vanitie standeth the Cockatrice, that is, pride of life, desire of the eyes, the lust of the flesh, wherefore this pride infecteth so many that they dye in sinne everlastingly. Therefore the best remedie against this pride, is the consideration of our uncleanneſſe, how wee came named into the World And if it bee asked why a man is proud, certainly it may bée answered thus, for default of cloathing himselfe with vertues: what shall wee doe when we dye thus ghostly, but set up a pure mirrour of conscience, that by that conscience wee may consider our sidings, & our brittleneſſe, as in a glasse where we may see our owne default: And if we doe

thus

thus, without doubt, the Cockatrice, that is, Pride of life, desire of the eyes, & lust of the flesh shall be vtterly destroyed, and we shall obtaine the victorie of this worldly Citie. and by Christs merits winne everlasting life. Vnto the which he bring vs all.

The Argument.

The Soule of man being conuersant in the bodie with the flesh; shee seeketh by sinister meanes to ouerthrow the Soule with her vncleane lusts after the World, where though the Soule for a time suffereth shipwracke of worldly felicitie, yet the Lion of the Tribe of Iuda is of power not onely to comfort her in necessitie, but also to reuenge her iniurie, and to make her to repossesse her former estate in the World to come.

The 23. Historie

A Mightie Emperour sometime ruled the Romans, named Archelaus, who in his old age espoused a faire lady, whom a young Knight loued, and had to doe with her as oft as him list. It befell on a night, that this Emperour bethought him in his Bed, to visite the Citie of Ierusalem, wherefore without any more delay hee ordained

dained al things neceſſary for his iourney, and taking his leaue of his Empreſſe, and of the States of his Empire, went towards the ſaid Citie.

When the Empreſſe heard this, ſhee tooke the Maſter of the Ship aſide, & ſaid: If thou wilt conſent to mee, and bee true, aſke of me what thou wilt, and thou ſhalt haue it. The Maſter of the ſhip was corrupt with couetouſneſſe, and ſaid: O my deare Lady, whatſoeuer you will command me I ſhall without faile fulfill it, ſo that you will reward mee for my labour. Then ſaid the Empreſſe, before thou doſt ought for me, I will giue thee whatſoeuer thou deſireſt, ſo that thou wilt ſweare to be true to me & keepe my counſell. Then the Maſter of the ſhip ſware to be true to her.

Then ſaid the Empreſſe: my Lord goeth with you in your ſhip, therefore when he is in the midſt of the ſea, caſt him ouerbord, that he may bee drowned, and thou ſhalt haue what thou wilt for thy reward. Then the Maſter of the ſhip ſware a great Oath and ſaid: By the great God *Iupiter* after hee commeth once within my Ship, you ſhall neuer ſée him more. Then the Lady gaue him as much gold as he would haue, and he went to his ſhip.

And

And within short time after, the Emperour tooke his ship, and when hee was in the midst of the Sea, the Master of the ship tooke the Emperour and threw him ouerboord into the Sea. When the Master returned againe, hee told the Empresse how he cast the Emperour into the sea, whereof she was right glad.

This Emperour that was cast into the sea, had learned in his youth to swim, and swam to an Iland in the sea. And when he was faint, & like to be drowned, he prayed to God to be his helpe. At the length hee came into a little Iland wherein was nothing but Lions, and Leopards, and such other beasts as swam thither from other Lands. When the Emperour had got to Land in that Ile, hee espyed a young Lion fighting with an old Leopard, and the Lion was too weake, and was almost ouercome. Now the Emperour had great compassion on the Lion, and drew out his Sword, and forthwith slue the Leopard. The Lion from that time forth followed the Emperour, and would not leaue him for any thing, but euery day the prey that the Lion tooke, he brought and laid at the Emperours feet, and the Emperour smote fire on a flint stone, and broyled the body

of

of the beast in the skinne: and thus was hee fed for a long season. At length as hee walked by the Sea shore he saw a goodly Ship came sayling by, and with a high voyce hee cryed. And when the ship men heard the voyce, they wondred what it might bee, wherefore they sayled toward him: and when they were come neere him, hee said. Good friends take mee with you, and I shall pay a you a good fraught. So they tooke him into their ship, and the Lion followed him, swimming in the Sea after the Ship: and when the Lion was nére drowned the ship-men had pittie on him, and tooke him into the Ship. Now when the Emperour came to land, hee paid his fraught, and went forth with the Lion till hee came nére his owne Palace, where he heard Trumpets, and all other Musicke: as hee marvelled what it might bee, there came from the Palace a Squire toward him that hee knew, but the Squire knew not him. To whom the Emperour said thus: Good friend I pray thee tell me what is the cause of this melodie. The Squire answered and said, the Empresse is married this day, and all the States of the Empire are at the feast, and therefore they make such melodie. Then said the

Em-

Emperour to the Squire: where is her husband that was the Emperour before? The Squire said that hee went to the holy land and was drowned by the way. Then the Emperour said: Sir, I pray you tell the Empresse, and the Lord that shall bee her husband, that I (so please them) will shew their Maiesties rare sport with my Lion. The Squire granted to doe his errand, and went in and told his Lord and Ladie, that a goodly old man was at the gate, that would shew them sport with his Lion. Then said the new marryed Ladie, bring him in, he perchance may deserue meate for his play. When the Emperor with his Lion was brought in, the Lion without any setting on ranne upon the yong Knight that was newly married, and slue him, and when hee had so done, he ranne upon the Empresse also, and deuoured her to the bones, before all the Lords of the Empire. And when the Nobles saw this, they were greatly agast, and began to flie. But the Emperour with his faire speech perswaded them, and said: Loe this is the vengeance of God, for this my Wife hath vsed Adulterie long time with this Knight that lyeth dead, also shee practised my death with the Master of the

ship,

ship, & therevpon he threw me into the sea, but God saued me from death. and because I holpe once this Lion at a néed, hée neuer forsoke mée since: and now as yée all see, when I came into my Pallace, without prouoking of mée, hee hath slaine both the Adulterers, and therefore vnderstand yée for truth that I am your Emperour. Now when they heard this they looked more feruently vpon him, and discerned him to bee their Emperour, and greatly reioycing praysed God for that Miracle, which had saued their Lord & Emperour. And they liued together a long time in peace.

The Morall.

Deare friends, by this Emperour wé may vnderstand euery Christian man that purposeth to visit the Citie of Ierusalem, that is, to get euerlasting life through faith. But his wife, that is, the wretched flesh, murmureth against the soule, and loueth better an Adulterer, that is, deadly sinne, then her husband. This Emperour went into a Ship, taking his iourney towards the Citie of Ierusalem, that is, hee went to the Church of God, which is the way to God: but the wife, that is, fleshly men, accused him to the Master of the ship, that is,

to the Prelates of the Church, for great rewards, which oftentimes do blinde the sight of many Justices, whereby many perfect men be cast out of the ship into the Sea to be drowned, that is, out of the Church into the Sea of this world. But what shall hee doe then that is thus cast to be troubled in this world? certainely this ought hee to doe: let him learne to swim, that is, let him put all his hope in God, and by his grace he shall come to an Iland, that is the Religion of heart, and then hee shall loue euer the better to keepe himselfe out of this world, and therefore S. *James* saith: A pure Religion and vndefiled before God, euen the Father is this &c. And hee that is in this Religion shall finde a Lyon, whom he behoueth to haue against the Deuill. This Lyon is our Lord Iesus Christ that came of the Tribe of *Iuda*, who fighteth euer against the Deuill: and if a man hath holpe this Lyon, that is, hath serued God against his enemies at any time, hee may trust well that he will not forsake him at his neede, according to the Psalmist, saying: *I* am with him in trouble. By this Lyon thou must take thy wife, that is, thy flesh with repentance, and slay thy sinne. and then without doubt

thou shalt obtaine the Empire of heauen, Vnto the which bring vs our Lord Iesus. Amen.

The Morall.

The Soule of man espoused to Christ in Baptisme, yet dyeth by meanes of sinne, leauing behinde her her sonne, called Reason, or rather the Word of God, which searcheth the disease of man her sinfull father: and being sent for to cure the maladie of his step-mothers Will, hee refuseth to administer ghostly comfort vnto her.

The 24. Historie.

SOmetime there dwelt in Rome a noble Emperour named Gorgonie, who marryed a vertuous and beautifull Lady to his wife. This yong Lady in due processe of time conceiued and bare a Sonne, a faire and an amiable childe. When this child was ten yeares old, his mother the Empresse dyed. Not long after the Emperour married another wife: The second wife could not affect or loue by any means the Emperours Sonne, but did him all the shame and reproach that shée might. When the Emperour perceiued this, wil-

ling

ling to please his wife, hee exiled his sonne out of his Empire. And when the sonne was exiled, he went and studied Physicke, so that within short time he was a skilfull and a cunning Physitian. It befell not long after, that the Emperour his Father, sickened and was almost at deaths dore, wherefore, when hee heard that his sonne was so good a Physitian, hee sent for him by letters, praying him that hee would come to him without delay. Now the son willing to obey his Fathers commandement, in all haste came to him: and when he had felt his pulses, he discerned the sickness, and ministred physicke to him, whereby he shortly recouered,

Not long after, the Empresse his stepmother began to fall sicke, & many Physitians said shee would dye. And when the Emperour heard this, he sent to his sonne to helpe her of her sickneſſe. Then said his sonne, certainely father I will lay no hand on her. Then the Emperour began to ware wroth, & said: If thou wilt not obey my commandement, thou shalt henceforth depart my Empire. His sonne answered and said, If you doe so (deare father) you doe vnrightly, for well you know, that you exiled me out of your Empire through

her ſuggeſtion, and my abſence was cauſe of your ſickenes, now my preſence is cauſe of her ſickeneſſe, and therefore I will not meddle with her, nor vſe any phyſicke vnto her: for oftentimes Phyſitions are deceiued in their Patients, therefore I dare lay no hand on her, for if it ſhould fortune her to dye, men would iudge that my phyſicke were the cauſe thereof.

Then ſaid the Emperour: ſhe hath the very ſame ſickeneſſe that I had. His ſonne anſwered and ſaid: though ſhee haue the ſame ſickeneſſe, neuertheleſſe you are not both of one conſtitution: for whatſoeuer I did to you, you were therewith content, and when you ſaw me come within the Pallace, you reioyced at my comming, and was greatly pleaſed with the ſight of mee that you begat: but when this my Stepmother ſaw me, ſhe was angry, and toke corſie at her heart, and therefore if I ſhould but ſpeake to her, her ſorrow would much more increaſe, & if I ſhould offer to touch her, ſhe would be in a rage. Alſo a Phyſition profitteth little except the Patient take pleaſure in him. Now none can cure her of enuie. And when hee had ſpoken his minde, hee toke his leaue, and departed thence.

The Morall.

Deare friends, this Emperour betokeneth euery Christian man, which is married to Christ in the Baptisme of regeneration, for then the soule is made the Spouse of Christ, on whom our Sauiour begetteth a sonne, that is, the knowledge of his Word, and Will. But when the childe grew to some tenne yeeres of age, or some increase in vertue, his mother Christianity dyed: then vertue departeth from youth, and afterwards the Christian man his Father matcheth himselfe with another woman, the stepmother of the said youth named ignorant Enuie, which in no wise could affect the Emperours Sonne of knowledge, wherefore she caused him to be banished into a strange Country, from his Father and her both. It hapned that the good Christian man, being ouerruled by his wife, falleth sicke & sendeth for his Sonne, knowledge of Gods word and will, to cure him as his Phisition, who dutifully performeth the same. But his stepmother falling sicke at the sight of the Emperours son, though the Christian man her husband labours to him to cure her as a good Physitian of her Soule, yet

shée not liking his good endeauour to win her from ignorant enuy of the Truth, is very hardly healed of her sickneſſe, but oftentimes dyeth in her ignorant enuie and wilfull wickedneſſe, without any hope of health or life vnto eternall saluation, so that the Physitian comes thither too late.

The Argument.

Iesus Christ the Sonne of God ought to bee cherished and fostered in our hearts by faith and good life: which is taken from vs, when wee are not thankefull vnto him for his graces. Wherefore the preachers of Gods Word, as good Physitians, are sent vnto vs, for to admonish and warne vs to perseuere in amendment of life, and constant hope in Christs merits, and so to harbour him in our hearts, as hee may thereby bestow on vs the promotion of heauenly blisse.

The 25. Historie.

SOmetime there dwelt in Rome a mighty Emperour named Folenus, who tooke to wife the Kings daughter of Germanie, a faire Lady & courteous, which within short time conceiued & bare a Son. When the childe was borne, the States of

the

the Empire came to the Emperour, and euery one of them besought the Emperor to haue the bringing vp of his sonne. The Emperor answered and said: to morrow shall be a Turney, and there you shall all be, and which of you doth best, and obtaineth the victory, hee shall haue the kéeping of my son: and if hee traine him vp well, I shall promote him to great dignity and honour, and if he doe the contrary, hee shall dye the foulest death that can bee thought. Then said they: Most reuerend Lord, all this pleaseth vs well, On the morrow when euery man was come to the tourney the States iusted valiantly: but at length came a valiant Knight named Iosias, who so couragiously bare himselfe there, that hée obtayned the victory. And immediatly after the Tourney was all done, this Iosias tooke the child, & led him home with him. And because the Emperours sonne should be receiued with state in his Countrey, he sent before to his Castle, and commanded his officers that they should royally prouide for him, and that the childes lodging should be in the midst of the Castle, & also that the seauen Sciences should bee pourtrayed about the Childes bed, that when the Child waked out of his slæpe, he might

lye in his bed and behold the same. The Knight had a wholesome Well by the childes bed side, wherein hee vsed to bathe himselfe, & the Knights wife bare the key of the Well, and there was a window whereat the Sun might comfortably shine vpon him. It fortuned vpon a day that the Lady left open the window through negligence, which being done, thither came a Beare, and seeing the window open went to the well, & bathed him therein, of whose bathing the well sauoured after, through the great heate which was at that time in the hunted Beare, whereby whosoeuer dranke of that water waxed leprous within short time after. So it fortuned that the Lord and the Lady, with all the houshold by drinking of the water of that well became lepers, notwithstanding it appeared not presently. Not long after it fortuned there came a great Eagle in at the window where the Emperours son lay, & bare the childe away out of the Cradle. Now when the Lord of the Castle heard this hee wept bitterly & said: Alas, alas, woe is me wretched creature, that euer I was borne, what shall I doe? now I am the sonne of death, for I am become a loathsome leper, and so is my wife with all my houshold,

alls

also the Emperours son is lost and gone.

Now while hee thus mourned, there came to him a Physitian, and said: Sir if you will doe after my counsell you shall not repent you, First it behoueth you, your Wife, and all your houshold to be let bloud, and after that to bee bathed & cleane washed, and then I will apply to you my medicine: and when you are whole then shall you and your houshold walke vp to the mountaines, and seeke the Emperours sonne, for the Eagle hath let him fall there in some place. Then the Lord followed the aduise and counsell thus giuen him by the Physitian, and forthwith hee and all his houshold were let bloud, and receiued the medicine, and within a short time after were all whole and sound. When they were thus healed, hee tooke his Horse accompanied with three men, and rode forth to seeke the Childe, and at last hee found him whole and sound, lying in a valley, whereat he greatly reioyced. And incontinently with great ioy and gladnesse he led the Childe home to the Emperour his Father. Now when the Emperour saw his Sonne in good health, hee was right glad, and promoted him to great honour. And so after that he had long time liued there in

noble

noble estate, he after ended his life in peace and rest.

The Morall.

Deare friends, this Emperour betokeneth the Father of Heauen, his Sonne betokeneth our Lord Jesus Christ, to nourish whom many men desire, at such time as they receiue the Sacrament of his death and passion. He nourisheth him best, that iusteth with the diuell, and ouercommeth him by godly life. This Knight that toke this Childe with him, betokeneth a good Christian man, that euermore abstaineth truly from doing euill, and labooureth continually to doe good to all men. Therefore doe we as the Knight did, send messengers before to prepare and make cleane the Castle of our hearts, from all spots of sinne, by liuely faith, and so shall this Child Jesus rest in the midst of our hearts.

The Well betokeneth mercy, which ought to bee nert our Lord. for whosoeuer is without mercy and truth may not nourish that blessed child Jesus: but it hapneth oft that the Knights wife, that is the flesh of man, beareth the key of mercy, and oft leaueth that Well open, and then comes the Beare, that is, the deuill, and leaueth his

his loathsome filth in the Well of mercy, and who so tasteth thereof shall be infected with the leprosie of sinne. The window wherein the Sun shined is the grace of the holy Ghost, by whom men are comforted ghostly. By this window the Eagle commeth in, that is, the flying affections of the wicked world, carrying away the knowledge of God from vs, into the vale of ignorance and security, and then man hath great cause to wéepe, but what shall wee doe when the childe is gone, but send for a skilfull Physitian, that is, a discreet Minister of the word of God, which shall giue him counsell to let him blood, and all his houshold, that is, to put out sinne through acknowledging thereof, and reconciling himselfe with earnest repentance, vnto his heauenly father.

Then must he bath himselfe with teares of contrition & compunction of heart, and after that, take the medicine of amendment of life, and so line pure & cleane from all manner of sin, and when he hath done thus, hee must leape on the Palfrey of good perseuerance from euill, & ride forth with the thrée men: that is, falling from euill, praying vnto God, and well deseruing towards man: & then without doubt he shall

finde

finde the Childe Iesus in the valley of Humility, and not on a hill, that is, pride. And if ye doe this, doubtlesse he shall haue might and power to nourish that blessed Childe Iesus, for whose nourishing the Father of heauen shall promote him vnto euerlasting ioy. Vnto the which ioy bee bring vs, that shed his pretious blood for vs. Amen.

The Argument.

Christ the giuer of euerlasting glory hath proclaimed a like ioy and blisse in heauen, aswell to the poore as to the rich: But the rich oftentimes coueting all, loseth the prerogatiue which the poore in heart enioy by the prouidence of God, Yet as he is a righteous God, hee ordaineth both for the rich and poore in such sort, that if they will, they may together ioyfully bee satisfied with the great plenty of his aboundant graces.

The 26. Historie.

Sometime dwelt in Rome a mighty Emperour named Fulgentius, which gouerned his people Nobly, and loued them so much, that he made to proclaime throughout all nations, whosoeuer would

come

come to him rich or poore at a certaine day, should haue their petition whatsoeuer it were. When the mighty men heard this they were glad, and came at the day assigned, and euery man put forth his petition vnto the Emperour. immediately their petitions were granted and fulfilled, insomuch that a great part of the reuenewes of the Empire was distributed among them. Then euery man was ioyfull and went home againe, and tooke possession of such lands and Castles as the Emperour had giuen them.

Straight way after, the poore men in the Emperours Dominions, gathered them together, & said, a common cry was made, that whosoeuer came to the Emperours Pallace should haue whatsoeuer hee asked. The rich men haue beene there lately, and obtained their petitions: therefore goe we now, and try if wee may obtaine any good of the Emperor. Now this counsell liked them all, wherefore they went to the Emperors Pallace, and there they put forth their petitions according to the Proclamation.

When the Emperour had heard them, hee said to them: Deare friends, I haue heard all your petitions, and it is true that my

my Proclamation was that euery man indifferently, should come and haue their petitions, but the rich & mighty men haue béene here before you, to whom I haue giuen all that I had, saue onely the royalty of my Lordship, and so haue I nothing left to giue you. Whereto the poore men sadly replyed. Most gratious Soueraigne haue compassion on vs, & let vs not goe away empty, for we know well that it is our owne default that wée came not rather with these other rich and mighty men: but sith it is so, we craue your Grace, that we may obtaine somewhat by the which wee may liue. Then said the Emperour: good friends, though I haue giuen most of my lands, rents, tenements, & Castles to the rich men that came before you, neuertheless, I haue kept still in mine owne hands the soueraigntie and dominion ouer them, and that I doe giue to you, & so they shall be your seruants, and be obedient to you all. And when the poore men heard this, greatly thereat reioycing, they knéeled downe to the Emperour and thanked him saying. Loe, though we came late, yet wee be Lords ouer all these other. And with this they toke their leaue, and went home againe. But when the rich & mighty men

heard

heard that, they were greatly moued, and ordained a common Parliament among themselues. And thus it was spoken among them: Alas, alas, how may wee serue them that somtime were but pesants & our subiects in all manner things? and now they be made Lords ouer vs. Therefore goe we all with one assent to the Emperour, and pray him for redresse. When this was said, they forthwith went to the Emperour, and said to him, Reuerend Lord what may this meane, those that were our seruants erewhile, bee now our Lords? wee beseech your highnesse that it may not be so.

Then said the Emperour: my good friends, I doe you no wrong, for my proclamation was common, that whatsoeuer you asked of me you should haue your petition, & you asked onely of me lands, and honors, and all those I haue granted you to your own desires, in so much that I kept nothing for my selfe, and you were well content at your going hence. Now after that came the simple and poore men, and asked of me some boone, according to my Proclamation, and I had nothing to giue them but onely the soueraignty and dominion ouer you, which I kept in my hands

hands: and when the poore men cryed to me, I gaue them the authoritie ouer you, yet I see not that you can blame mee therefore: for I gaue you all the wealth which I had. Then said they: O deare and gracious Lord, wee pray you let vs haue your help and aduise in this so dangerous a case. The Emperour answered and said: Sirs if you will follow my aduise, I shall giue ye good and profitable counsell. Then they said: wee bee ready to fulfill whatsoeuer you aduise vs for our profit. Then said the Emperour, My louing friends, you haue receiued of me both Lands and Tenements, and also great plenty of honours and preferments, the which by my counsell you shall impart to the poore men that they may grant vnto you the soueraignetie, and that dominion which they haue. When the mightie men heard this, they willingly condescended to impart their goods among the poore men, and they as willingly gaue them againe the authoritie ouer them, like as they had of the rich men. And thus were they both contented, and the Emperour was greatly commended of all the people, because hee so well contented both parties.

The Morall.

Deare friends, by this Emperour is vnderstood our Lord Iesus Christ, which made a Proclamation by his Prophets, Patriarkes, Apostles and Preachers, that euery man, both poore & rich, should come and aske euerlasting ioy, and without doubt they shal obtaine their petition. But the rich and mightie men aske for no other thing, but worldly honour and transitorie riches, yet this world shall passe, and all the couetousnesse thereof: wherefore hee gaue them so much of worldly wealth, that hee had nothing for himselfe, according to the Scripture; The birds of heauen haue nests, and the Foxes in the earth haue caues, but the Sonne of man hath nothing in the earth where hee may put his head Mat. 8.20. The poore men bee the meek in heart, of whom the Lord speaketh saying: Blessed bee the poore in spirit, for theirs is the Kingdome of heauen. Matth. 5.3 So it shall seeme that they haue soueraignty in heauen aboue the mighty men of this world, therefore these rich men ought to impart of their temporall riches with the poore men according to the Scripture, Make you friends with riches of iniquitie,

quitie, that when yee shall want, they may receiue you into euerlasting habitations Luk. 16.9. and according to Tob.4.7. Giue almes of thy substance: if thou hast but a little be not afraid to giue a litle almes. And thus yee may attaine vnto the Kingdome of heauen. Vnto the which I beseech Almighty God bring vs all.

The Argument.

The Emperour of glory, Christ Iesus, hath two daughters, the one faire, the other foule, the faire daughter is the world, and the pleasures thereof: the foule is pouerty and trouble: The faire daughter is desired of many, the foule of few, for hee that loueth the world regardeth onely the vanities thereof, but hee that loueth God will suffer all persecution and trouble for the obtayning of him.

The 27. Historie.

SOmetime there dwelt in Rome a noble Emperour named Domitian, which had two daughters, the one of them was passing faire, but the other foule and il-fauoured: wherefore he proclaimed throughout all his Empire, that who so would take his faire Daughter to wife, should haue

haue nothing with her, but her beautifull and comely personage. But who so wouls marry his foule Daugghter, shoulo haue all his Empire after his decease. Now when this Proclamation was made, there came many Lords that desire to marry his faire Daughter. To whom the Emperour answered thus: Sirs yée wot not what yée desire, for if yée marry her, yée shall haue nothing with her but her beautifull and comely personage: and furthermore, if I giue her to one of you rather then to another, you will grutch, therefore if yée will néds haue her, and forsake my foule daughter, you shall iust for her, and he that winneth her shall marry her.

Then the Nobles and States of the Empire greatly reioyced, and for the loue of that beautifull Damsell they would not onely iust, but fight also: so they set a day of battell, & many worthie men were slain on both sides, neuertheless one obtained the victory, & espoused that faire Lady.

The second daughter which was foule and il fauoured, séing her sister so bestowed with great solemnity, wept daily, therefore the Emperour her father came to her and said: Deare daughter, why mournest thou thus? Alas deare Father, quoth she,

it is no wonder though I mourne, seeing my sister is married with great honour and gladnesse, and every man is joyfull of her and no man careth for my company, therefore deare Father what I shall doe I know not. Then said the Emperour: O my deare daughter, all that is mine, is thine, and it is not unknowne to thee that he which married thy sister had nothing with her but her beautifull corps: & therefore I shall proclaime in mine owne person through mine Empire, that what man will marry thee, I shall assure him the Empire after my decease by Letters patent. Then this young Lady though she was foule and ill-fauoured, nevertheless they reioyced greatly in the promise of her Father. Shortly after the Proclamation was thus made, there came a proper and young Knight, which espoused the Lady, and after the death of the Emperour, hee seazed upon all the Empire, and hee was crowned Emperour, and shee Empresse: and after that they liued together a long time in peace and rest.

The Morall.

Deare friends, this Emperour betokeneth our Lord Jesus Christ, which had two

Daughters

Daughters, the one faire, and the other foule, The faire daughter betokeneth the World, which is full faire and delectable to many men. The foule betokeneth pouerty and trouble, whom few men desire to marry with. Neuertheless a Proclamation was made by the holy Scripture, that who so would haue his faire Daughter, that is, the world, should haue nothing with her but her faireneſſe, that is, the worldly vanities, which fade and fal away like as the beauty of man: but whoso wil marrie the foule Daughter, that is, will voluntarily receiue puoerty and trouble for Gods loue, without doubt hee shall obtaine the Empire of Heauen, according to the Scripture, saying: Yee that haue forsaken all things for my loue, to follow me, shal haue euerlast ng life.

Many Noble and worthy men haue lusted for the faire daughter, that is, haue sought and trauailed by sea and by land in this world, for couetousneſſe of worldly riches, and at length there be many slaine: for there is nothing here but pride of life, Couetousneſſe of the eyes, and of the flesh. where through these grieuous sinnes, all the world is put to great dammage and mischiefe. So hee that marrieth the faire

Daughter, that is, the World, is hee, that setteth all his affections and whole desire vpon the wretchednesse and vanities of this wicked world, and will not by any meanes forsake this vaine world, like a wretch. But he that marrieth the foule daughter is the good Christian man, which for the loue of the Kingdome of Heauen, and the euerlasting ioyes thereof, forsaketh all this world, & not onely doth thus, but also despiseth himselfe, obeying vnto the true and euerlasting God in all things. Such a man certainly shall obtaine the ioyfull and happy Empire of Heauen. Vnto the which bring vs our Lord Iesus. Amen.

The Argument.

Deuotion, Prayer, and Thankesgiuing vnto God for his gifts, is a sweet sounding Musicke, delectable in the eares of God. Wee are hereby warned after our first offending, not to returne to our vomit, with the Dog, nor after washing, with the Sow to wallow in the mire: no rather let vs bathe our selues in the Well of sorrowfull and hearty repentance, in perseuerance in good life, that we may liue with Christ in euerlasting ioy and blisse.

The 29. Historie.

SOmetime in Rome dwelt a mightie Emperour named Andromicha, the which aboue all things loued Musicke, This Emperour had within his Castle a Well of such vertue, that whosoeuer were drunke, by drinking the water thereof should incontinently become fresh againe, and be deliuered from all kinde of dizines, There was also dwelling in the Emperours Court a Knight named Ydronie, whome the Emperor loued much, but oftimes he would be drunke, which vice the Emperour hated aboue all things. And when this Knight perceyued himselfe drunke, then would hee goe to the well and drinke of that water and so refresh himselfe, so that whatsoeuer the Emperour said to him hee should answer him so reasonably, that no drunkennesse might bée séene in him, and for his witty answers hee was greatly beloued of the Emperour. Neuertheless his fellows sought to draw the Emperours loue from him.

It fortuned on a day that this Emperour went to the Forrest where hée heard a Nightingale sing right pleasantly: oftentimes after hee would rise early in the

morning, and sometime from his meate and walk into the wood to heare her swéet song: wherefore many of his men said among themselues: Our Lord delighteth so much in the Nightingals song, that hee reckoneth nothing our profit, insomuch that through two things his lane is withdrawne from vs, that is by, by Ydrony the Knight, and by the swéet song of the Nightingale. Then said an olde Knight that was among them: Sirs quoth hée if you will follow my counsell, I shall deliuer you of the Knight Ydronie, and of the Nightingale without hurt or death. Then they sware and said, whatsoeuer you aduise vs to doe, we shal straight way fulfill it withall our hearts. When this Knight heard this, within a while after he chanced to espye this Knight Ydronie drunke, wherefore he locked fast the well, so when this Knight Ydronie came to refresh himselfe he found the Well fast locked.

Now the Emperour had a great busnesse to treate of, wherefore in hast he sent for this Knight, because of his great wisdome to haue his counsell. And when he came before the Emperour, he was so drunk that he could not moue his tongue, neither had wit, reason nor vnderstanding

to

to answer the Emperour to his matter,

But when the Emperour saw this, hée was greatly vexed, for asmuch as hée hated that vice: wherefore he commanded anon that from that day forward he should noe more be séene within his land vpon paine of death.

This hearing his foes they reioyced, and said vnto the olde Knight: Now wee hée deliuered of this Knight Ydronie, there is noe more to doe, but that wee may finde a way to bee deliuered also of the Nightingale, in which the Emperour delighted much.

Then said the olde Knight, your eares shall heare, and your eyes shall sée this Nightingale shall be destroyed shortly.

Not long after, this old Knight espyed that the Nightingale vsed to sit vpon a trée euen aboue the foresaid Well, whereas her make came and coupled with her, neuertheleſſe in the absence of her Make, she toke oftentimes another Make & coupled with him: When she had thus done, then would she descend to the well to bath her selfe, that when her Make came hée should séele no sauor nor euill sent of that she had done. When the Knight had séene this ones a time he locked the well, & when

the

the Nightingale would haue descended to bathe her selfe, after the coupling with the other Mate, shee found the Well closed, wherefore wee flew vp into the trée againe and mourned sore in her manner, and left her song. Then came her Mate and saw that she had done against her nature, hee returned againe, and in short time brought a great multitude of Nightingales which slew his Mate, and tare her all in pieces.

And thus was the wise Knight put away, and the Nightingale slaine, and the Emperour put from his pleasure, and disappointed of the great comfort hee was wont to haue.

The Morall.

Deare Friends, this Emperour betokeneth our Lord Jesus Christ, which loueth greatly the Song of deuotion, for when wee pray wee speake vnto God, and when wee reade God speaketh vnto vs. The Well that was in the Pallace betokeneth acknowledging of our sins to God. Therefore if any be drunke with sinne, let him drinke of the Well of acknowledging of his sinnes, and without doubt hee shall be safe. This Ydronie betokeneth every man that wilfully returneth againe to sin

after

ser his acknowledging sinne, like as the Dog that maketh a vomit, and casteth vp the meate that he hath eaten before, and afterward when he is hungry, commeth and eateth it againe. Neuertheless, if a man that hath thus sinned, will drinke of the Well of acknowledging his sinne, hée shall receiue his ghostly strength. The Nightingale that sat on the trée, betokens the soule that sitteth on the trée of holy doctrine. And her song betokeneth the Soule that sitteth on the trée in deuout prayers to God. But this soule doth commit euill as oft as she consenteth to sinne. Neuertheless, if she run to the Well of acknowledging of sinne, and bath her with the water of contrition, God shall loue her.

But her foes, that is, the fiends of hell, seeing this that God is mercifull, they stop the well of acknowledgement of sin, that is, they would withdraw vs from dutifull acknowledgement, and from due reconciliation of our selues betwéene vs and God, and betwéene vs and man, without shame and dread of repentance, not to declare our sinnes. And thus through the temptations of the Diuell our aduersary, many haue béene exiled and put to death euerlastingly. And therefore sadie

we

we to bathe our soules in this life in the well of acknowledgment of sinnes, with the water of contrition, and then we shall bee sure in the world to come to haue ioy euerlasting. Vnto the which God bring vs all. Amen.

The Argument.

The Soule of euery good Christian man ought to prepare armed vertues for to withstand the assaults of the Diuel. Wee are heere put in minde of our deliuerance from death by the precious bloud-shed of Iesus Christ; which is a terrour to all the Deuils in hell, if we continue in faith and beleeue in him, the bulwarke of our saluation.

The 21. Historie.

SOmetime there dwelt in Rome a mightie Emperour named Hermes, which had a mighty strong City exceeding strongly walled about, and a Bell hanging in the midst of the said City, & whensoener the Emperour went to any battell without the citie this bell was euer rung, but there did no man ring the Bell, but a Virgin. Within short time after it befell that Dragons, Serpents, and also ma-

thy other venemous Beasts impoysoned much people, so that the Citie was almost destroyed: wherefore the States of the Citie went with one assent to the Emperour, and said: Lord, what shall wee doe? Loe, our people, our goods, and our Citie is almost destroyed, and you and we be in perill to perish, through these cruell beasts that consume vs, therefore take wee good counsell, or else we are vndone. Then said the Emperour, what thinke you is best to bee done in this matter, and how may we be best defended? Then answered one of the wisest and said: My Lord heare my counsell, and doe thereafter, and you shall not repent it. You haue in your Palace a Lyon, and set vp a peece of timber for the purpose, and thereunto let the Lyon be nayled and made fast, and when other venemous beasts see him thus vsed they will be afraid, and forsake our Citie, and wee shall be in safety. Then said the Emperour, it pleaseth me wel that he be so vsed, thereby to saue you. Then they tooke the Lyon and vsed him in like manner aforesaid, which when the other beasts saw, they fled away for feare, and never more afterwards durst they come thither,

The

The Morall.

Deare friends this Emperour betokeneth the Father of Heauen, the Citie well walled, with her Bell in the midst betokeneth the Soule, walled about with vertues. The Bell betokeneth a cleane Conscience that warmeth a man to Battell, when hee should fight against the Deuill that he might arme himselfe before with vertues. The Virgin, that should alwayes ring this Bell, is Reason, which as a Virgin inclineth vnto all rightfull cleannesse. The venemous Dragon that beareth the fire, betokeneth the flesh of man, which beareth the fire of Couetousnesse, which burnt Adam our fore-father, when he eat of the forbidden Apple. The venemous Beasts that poysoned the men, betokeneth the fiends of hell, which for the most part haue destroyed all mankinde. The states of the City betoken the Patriarkes and Prophets, which besought God of counsell and remedy, that mankinde might be saued, and anon it was counselled for the best remedy that a Lyon (that is) Christ, should be nayled vpon the Crosse, according to the Scripture, saying thus *It was requisite that one man should dye for the*

people,

people, least all flesh should perish. Then toke they Christ, and hung him on the Crosse, for the which the Deuill dreadeth Christian people, & dares not come nigh them. And thus by the grace of God, Christian men shall come to euerlasting blisse. Unto the which bring vs the Lamb of God, which shed his precious bloud for vs. Amen.

The Argument.

Here is signified the thraldome of man vnto Sathan by sinne, till Christ the Sonne of God descended, with the power of the holy Ghost, to set him at libertie, and put him in possession of the pallace of euerlasting felicitie.

The 30. Historie.

SOmetime in Rome dwelt a mightie Emperor and a mercifull, named Menelay, who ordained such a law that what nocent person were taken and put in prison, if he might escape & come to the Emperors pallace, he would be there safe from all manner accusations against him in his life time. It was not long after, but it befell that a Knight was accused, wherefore he was taken and put in a strong & darke

prison

prison where he lay long time, and had no light but at a little window, whereat scant light shone in, that lighted him to eate such simple meate as was brought him by his keeper: wherefore he mourned greatly, and made sorrow that hee was thus fast shut up from the sight of men. Neuertheless when the keeper was gone, there came daily a Nightingale in at the window, and sung full sweetly, by whose song this wofull Knight oft times was fed with ioy, & when this bird ceased off her song, then would shee flie into the Knights bosome, and there this Knight fed her many a day of the victuall that God sent him. It befell after vpon a day, that the Knight was greatly desolate of comfort. Neuertheless the bird that sate in his bosome, fed vpon kernels of nuts, and thus hee said to the Bird: Sweet Bird I haue sustained thee many a day, what wilt thou giue me now in my desolation to comfort me? remember thy selfe well how that thou art the creature of God, and so am I also, and therefore helpe mee now in this my great neede.

When the Bird heard this, shee flew forth from his bosome, and tarryed from him three dayes, but the third day she came

againe

againe, and brought in her mouth a precious stone, and laid it in the Knights bosome. And when she had so done, shee tooke her flight, and flew from him againe. The Knight marueiled at the stone, and at the Bird, and forthwith hée tooke the stone in his hand, and touched his gynes & fetters therewith, and presently they fell off. And then he arose and touched the dores of the prison, and they opened, and so he escaped and ran fast to the Emperours Pallace. When the keeper of the prison perceiued this, hee blew his horne thrice, and raised vp all the folke of the City, and led them forth, crying with an high voyce: Loe the théefe is gone, follow we him all. And with that he ran before all his fellowes toward the Knight, and when he came nigh him, the Knight bent his bow, & shot an arrow wherwith he smote the keeper in the lungs and slew him, and then ran to the Pallace, where he found succour against the Law.

The Morall.

Deare friends this Emperor betokeneth our Lord Jesus Christ, who ordained a law, that what innocent, that is, what person imprisoned wrongfully, and might escape and come to the Pallace of his hea-

ueuly habitation through repentance and true amendement of life, should finde perpetuall succour and helpe. This Knight betokeneth euery one that is innocent, and accused by enuy or malice vniustly, taking griefe for his present estate. The képer of this prison betokeneth the Deuill, that kéepeth such a man hard bound by sinne, and serueth him with riches and delights of this transitory world, that hee should not escape from danger.

The Bird that singeth so sweetly, betokeneth the voyce of Heauen, that saith to the oppressed: Turne againe, now turne againe thou Prisoner, that is, turne againe thou oppressed, and I shall receiue thée to grace. For when mankinde was in thraldome to Sathan in the prison of hell, then came there a bird, that is the God-head, bearing with him a stone, that betokens our Lord Jesus Christ, according to the holy Scripture saying: I am a stone.

The soule of Christ descended with the God-head, & brought with him all mankinde out of the prison of hell, therefore if any of vs be in the prison of worldly oppression, touch we our sins with the stone, that is, with the vertue of our Lord Jesus Christ, by acknowledging our sinne in

faithfull

faithfull Prayer, and by true contrition, and then without doubt the chaines of our oppression, with the stone, shall be broken and fall from vs and the doores of heauenly grace shall be opened, and we shall obtaine help and succour in the Pallace of the heauenly habitation.

And if the käper of the prison, that is, the deuill, (which is the blower of the horne of pride, lechery, or couetousnesse) stir in vs any sins, then turne we againe towards him manfully, & shoot at him the arrow of constant faith in Iesus Christ, by true and vnfained repentance, and without doubt he shall flie from vs: and then by the grace of Almighty God, we may obtaine the pallace of heauenly blisse where we shall behold the King of all glory. Vnto the which bring vs our Lord Iesus Christ. Amen.

The Argument.

A poore man exalted to dignity, is here admonished not to be vnthankefull, and to render euill for good: but euen to the most simple ones to be gratefull for any benefit, else surely God that giues thee this promotion, will make the brutish creatures of the earth thy enemies, and depose thee from thy dignity, and hee

that hath helped thee, bee hee neuer so base, may in the end haue better fauour with God and man then thy selfe; wherefore bee warned of ingratitude by this example, and know thy selfe, thy God and thy friend.

The 29. Historie.

SOmetime there dwelt in Rome a mighty Emperour named Ebolides, It fortuned on a day that this Emperour, walked into a great Forrest to take his pleasure, where hee met sodainely with a poore man, and so soone as this Emperour saw him, hée was greatly mooued with mercy, and said: Good friend, whence art thou? My soueraigne Lord, quoth hee, I am your subiect borne in your Land, and am now in great pouerty. Then said the Emperour: If I knew that thou wert true in euery thing I would promote thee to great riches, therefore tell me, what is thy name?

My Lord, quoth he, I am called Lentulus, and I promise you to doe you true seruice, and if I doe otherwise, I submit my selfe vnto all manner of punishment that you can put me to. When the Emperour heard this, he promoted him incontinently

to

to great riches, and shortly after he made him a Knight, and Steward of his Land. And when he was thus exalted to honor, he waxed very proud, insomuch that he despised both his superiours and inferiours: Not long after this Steward rode by a forrest where he met with the Foster & charged him that he should make an hundred pits in the ground, & couer them ouer with greene grasse and small boughes, that if wild beasts fortuned to goe to the Forrest that way, they might fall in, and so being taken be brought to the Emperour. The Foster answered & said: Sir, as you haue said it shall be done. Not long after it fortuned that this Steward rode to this Forrest againe to see if these pits were made, and as he rode, he bethought himselfe how wealthy a man, and how mightie in power he was made, and how most men in the Empire obeyed him, and were at his command. As he rode thus thinking, hée said to himselfe: There is noe God saue only I, and with that he smote his horse with the spurs, and sodainely he fell into one of the déepe Pits that he himselfe had ordained before for the wilde beasts, & for the great déepenesse thereof hée could not rise againe by any manner of meanes, wherefore hée

languiſhed in great perplexitie: & ſtraight-way after him came a fierce Lyon, and fell into the ſame pit, & after the Lyon an Ape, and after the Ape a Serpent. When the Steward was thus beſet with theſe beaſts he was exceedingly afraid.

Then was at that time dwelling in that City a poore man named Guy, that had no riches ſaue onely an Aſſe, whereon daily hée carried ſticks and wood that fell from trées, and ſuch as he could get in the forreſt, and thoſe he brought to the market, and ſold them: and in this wiſe ſuſtained himſelfe and his wife as long as he might.

It fortuned that this poore Guy went to the Forreſt as he was wont, & as he came by a déepe pit, he heard a man cry and ſay, O deare friend, what art thou? for Gods ſake helpe mée, and I ſhall recompence thée ſo wel, that thou ſhalt euer after be the better. When this poore Guy heard that it was the voyce of a man hée marueiled greatly, and ſtood ſtill on the pits brinke, and ſaid: Loe, good friend I am come, why haſt thou called mee? Then ſaid the Knight, Deere friend, I am Steward of all the Emperours Land, and thus by fortune I am fallen into the pit, and here be with me thrée beaſts, that is, a Lyon, an Ape, and

and an horrible Serpent, which I feare most of all and I wot not of which of them I shall be devoured: therefore I pray thée get a long Rope, wherewith thou maist draw mée out of this déepe pit, and I will make thée rich for ever hereafter: for if I haue not helpe the rather, I shall be devoured of these cruell beasts.

Then said this poore Guy, I may fall ill at this time intend to helpe thée. For I haue nothing to liue on, but that I gather wood, and carry it to the market to sel, wherewith I am sustained. Neuertheless I will leaue my purposed labour, and fulfill thy will and if thou reward me not, it will be great hindrance to me, and to my poore wife. Then the Steward made a great oath and said, I will promote thee and all thine to great wealth. Then said Guy, if you will performe your promise, I shall doe what you commaund mée. And with that hée went againe to the Citie and bought there a long rope, and came to the pit againe, and said:

Sir Steward, loe here I let downe a rope to thée, binde thy selfe about the middle therewith, that I may pul thée vp. Then was the Steward glad, and said: Good friend let downe the rope: and with

that he cast the end of the rope downe into the pit. And when the Lyon saw it, hée caught the rope and held it fast, and Guy drew vp the Lion, weening in himselfe hée had drawne vp the Steward: and when he had so done, the Lyon thanked him in his manner, and ranne to the wood. The second time that Guy let downe the rope, the Ape leapt to it, and caught it fast, and when he was drawn vp, he thanked Guy in his manner, and ran to the wood. The third time he let downe the rope, he drew vp the serpent, which thanked him & went to the wood. Then the steward cried with an high voyce: O deare friend, now I am deliuered of these three ranenous Beasts, let downe the rope to me that I may come vp. Then this poore Guy let downe the rope, & the Steward bound himselfe fast about the middle, and Guy drew him vp. And when hee was thus holpe out of the pit, he said to Guy as followeth.

Come to me to morrow to the Pallace, and then I will reward thée. Then poore Guy reioyced thereat & went home without any reward. Then his wife demaunded of him why hee gathered no wood whereby they might liue that day. Then told hée her of the euent as it befell, how

the

the Steward fell into a pit. (and also the Lyon, the Ape, and the Serpent) that hée had made in the said Forrest, and how hée had holpen him out with a rope and saued him from being deuoured of the three venemous beasts: & that he should goe to the steward, and fetch his reward on the morrow. When his wife heard this she reioyced greatly, and sayd: If it shall be so, I pray you arise to morrow at a due houre, and goe to the Pallace, & receiue your reward, that we may be comforted thereby.

So in the morning Guy arose, and went to the Pallace, and knocked at the gate: then came the Porter, and asked the cause of his knocking. I pray thée, quoth this Guy, goe to the Steward, and say to him that here abideth a poore man at the gate that spake with him yesterday in the Forrest. The porter went and told the steward as the poore man had saide. Then saide the Steward, goe you againe and tell him that hée lyeth, for yesterday spake I with no man in the forrest, and charge him that he goe away & trouble me no more. The porter went forth and told poore Guy what the Steward had said, and charged him to goe away. Then was this poore Guy sorrowfull, and went home, & when he was

come

come home, he told his wife how the Steward answered him. His wife comforted him in all that she might, and said: goe you againe and proue him thrice. Then on the morrow this Guy arose and went to the Pallace againe, praying the porter to doe his errand once againe, to the Steward. The porter answered, & said gladly would I doe the errand, but I feare me sore it will be to thy hurt, then went he in & told the steward that this poore man was again returned. When the Steward heard that, he went out, and all to beate poore Guy, and left him in perill of death. When his wife heard this she came with her Asse & led him homeas she might, and all that shee had she spent on Surgeons and Phisitians to helpe him. And when hee was perfectly whole, hee went to the Forrest as hee was wont for to gather sticks and small wood for his lining. Acts as he went in the Forrest he saw a Lyon driuing before him ten Asses that were laden with rich Jewels, and merchandise. This Lyon droue forth the Asses before Guy, which feared him sore, lest hee should haue deuoured him, neuertheless when he beheld the Lyon better, he knew well that it was the same Lyon that he drew out of the pit.

This

This Lyon left not Guy till all the Asses with the merchandise were entred into his yard, & then the Lyon did him obeysance, and ran to the wood.

Then Guy searched the fardels, and found great riches therein, wherefore hée made Proclamation in diuers Churches, if any man had lost such goods, hée should haue them againe, but there was none that challenged them. And when Guy saw this he sold the goods, & bought therewith house and land and so was made rich. Neuertheless hée went to the Forrest, as he did before. And as he was in the Forrest gathering wood, he spied the Ape on the top of a trée, breaking boughes busily with her téeth and clawes, and throwing them downe, so that in short time Guy had loaded his Asse. And when the Ape had so done, shée went her way, and Guy went home.

Now Guy on the morrow went to the Forrest againe, and as he sate binding his fagots, hee saw the Serpent that he drew out of the pit, come toward him bearing in her mouth a precious stone of three colours which shée let fall at Guyes féet, and when she had thus done she kissed his foot and went her way. Then Guy tooke vp the

stone

Stone, and maruelled greatly of what vertue it might be: wherefore he rose vp, and went to a Ieweller named Peter and said: Deare Brother, I pray thée tell mée the vertue of this precious Stone, and I shall reward thée for thy labour. When this Ieweller had well beheld and vnderstood the nature of the stone, he said: Good friend, if thou list to sell the stone I shall giue thée an hundred markes for it. Then said Guy, I will not sell the stone till thou tell me truely the vertues thereof. Then said the Ieweller, without doubt this Stone hath three vertues: the first vertue is, that whosoeuer beareth this stone about him shall haue ioy without sorrow, the second vertue is that hée shall haue plenty without want: the vertue is, hée shall haue light without darkenesse: and it hath also another vertue, that no man may sell it but forasmuch as it is worth and if hée doe the contrary, the stone returneth againe to the first owner. When Guy heard this, hée was right ioyfull, and said to himselfe, in a good houre I drew these beasts out of the pit.

Not long after it befell that this Guy by the vertue of this stone was made passing rich, and bought great possessions and

liuings,

kuings, wherefore within a while hee was made Knight. It was not long after but the Emperour had knowledge how Sir Guy hath a stone of such vertue, wherefore he sent for Sir Guy, commanding him to come to him in all haste, and so he did. And when Sir Guy was come to the Emperor, the Emperor said to him: My friend, I haue heard say, that sometime thou wert in great powerite, and now thou art made rich by the vertue of a little stone, therefore I pray thee that thou sell mee that stone: Sir Guy answered and said, that may I not doe, for so long as I haue that stone, I am sure of three things, that is, of ioy without sorrow, plenty without want, and light without darkenesse. When the Emperour heard this, hee had a greater desire to buy the stone then he had before, and said to him: Sir Guy, of two things thou must chuse one, that is whether thou wilt forsake this Empire, and allthy kindred, or else sell me the stone. Then said sir Guy My Lord, if it must néds be thus, be it at your will. Neuertheleſſe I shall tell you the property of this stone, if you pay not for it as it is worth, without doubt it will come to me againe. Then the Emperour said, surely I will giue sufficient, for thou

shalt

shall receaue of mee therefore a thousand pound. and so it was done. Sir Guy receiued the money and went home.

On the morrow early hee opened the coser, and found the stone, and then he told to the Lady his wife, how hee had found in his coffer the stone which he sold to the Emperour. Then said his wife, good Sir, haste ye vnto the Emperour againe, and giue him the stone, lest he be displeased, and through malice repute some deceit in vs.

Then went forth Sir Guy againe to the Emperour, and said to him: My Lord, yesterday I sould you a stone, which if it please you I would faine see. The Emperour went for the stone to his Treasury, but found it not, wherefore he was right sorrowfull, and came againe and told Sir Guy how it was lost. Then said Sir Guy, My Lord greiue you not: for I told you yesterday that I might not sell it except I had the value thereof, and yesterday I receiued a thousand pound of you therefore, and this day I found it in my coffer againe, & therefore if I had not brought the stone againe, peraduenture you would haue shewed me your heauy countenance, and with that he shewed forth the stone, whereat the Emperour marueled greatly, and

said

said Sir Guy, by the faith that thou owest to me, tell me how thou comest by that stone. Then said sir Guy, by the faith that I owe to you I shall tell you the very truth as touching this stone. Your steward that is promoted by of nought, caused many deepe pits to be made in your forrest, and it fortuned that he not long after fell into one of them himselfe, & through the deepenesse thereof could not rise againe. It chanced also the same day, that a Lyon, an Ape, & a Serpent fell into the pit with him, at which time I was a very poore man, and tooke great paines for my living, and as I walked into the Forrest with mine Axe to gather wood, he cryed to me that I should help him out of the pit, and saue him from death, for there were in the pit with him three venemous beasts, that is, a Lyon, an Ape, and a foule Serpent, and then hee promised me by his word, to promote me and all my kindred to great riches. Which when I heard I was right glad, and let downe a rope vnto him, supposing to haue drawne him vp, and haled a Lyon, and after that an Ape, and after a Serpent, and at the last your Steward.

The Lyon gaue me ten Asses laden with marchandise, the Ape gaue mee as much

much wood as mine Asse might beare, and the serpent gaue me this stone that I haue sold you, but your Steward beat me and wounded mee so sore for my good will, that I was borne home vpon mine Asse.

When the Emperour heard this, his heart was moued greatly against the Steward, wherefore he examined him of that false déede: but he was dumbe, and would not speake, for so much that hee could not deny his ingratitude.

Then said the Emperour: O thou wretched creature, vnreasonable beasts as the Lyon, the Ape, & the Serpent, rewarded him for his good déed, and thou that art a reasonable man hast almost beaten him to death that saued thée, and toke thée out of the pit, therefore for thy falshood & wickednesse I iudge thée to bée hanged this day on the gallowes and all thy goods and lands I grant to Sir Guy, and also I ordaine that Sir Guy shall occupy thy place, and be my Steward: and so it was done. When Sir Guy was thus rewarded by the Emperour, and made Steward, hée was well beloued of euery man as long as hee liued, and at the last ended his life with honour in peace.

The Morall.

This Emperour betokeneth the Father of heauen, the poore man betokeneth euery man that commeth into this World, and at the last is promoted to great riches and worldly honour, as the Psalmist saith: God lifteth the poore man out of the mire. But many such men neyther know God nor themselues, but cause deepe pits to be made, that is, vnkindnesse and malice, they ordaine against simple men, into the which pit the Diuell oft causeth them to fall, according to the Text in Ecclesiasticus: Who maketh a pit for another man, himselfe falleth therein: which Text was well proued by Haman, who caused the gallowes to be set vp for Mordocheus, but was hanged thereon himselfe. This Guy that went daily to the Forrest with his Asse to gather wood, betokens euery iust and godly man, fearing God in the Forrest of this world: his wood that he gathereth, betokeneth his faith and good workes, which he carrieth vpon his Asse, humane endeauour, wherewith his soule may ioy and liue in the tabernacle of heauen. And as the Steward, the Lyon, the Ape, and the Serpent fel into the pit, right so a sinfull man falleth into the pit of sin:

But the Lyon of the Tribe of Iuda (that is Iesus Christ) descended with him as oftentimes as the sinner hath will to come to grace. Therefore saith the Psalmist, I am with him in tribulation. This Guy draweth vp the Lyon, that is, mans Soule out of the pit, by the cord of vertues. Hée drew vp the Ape also that is, contrary will to reason, that hée may obey to reason. For of all manner of deasts the Ape is most like to man, right as among all the strengths of the soule, discretion ought to be linked with reason, and to obey reason. Hée drew vp also a Serpent, by which is to bee vnderstood repentance, for two causes: for as the Serpent beareth in his mouth venome, and in his taile a medicine: right so, repentance beareth at the beginning bitternesse to the doer, yet it is swéete and medicinable vnto the Soule at the end, and therefore euery iust man should draw to him the Serpent of repentance. Then at the last he drew vp the Steward from the pit of sinne, according vnto Christs saying I am come not onely to call the righteous but sinners to repentance. Also it is written, that Seneca, the Philosopher taught an Emperour many lawes and vertues

of

of truth, and at last as this steward did, hee sought the death of Seneca. Also Christ gaue power to Iudas to worke miracles, as he did to the other Disciples, yet he betrayed him at last: Right so, now a dayes many children of Belial delight more to doe harme then good, specially to them that would instruct them perfectly both for the soule and body.

The Lyon gaue to the iust and godly poore man ten Asses laden with marchandise: that is our Lord Iesus Christ giues vnto euery righteous man ten Commandements charged with vertues, by which he groweth to the riches of heauen. The Ape also gathereth him wood as oft as the iust man worketh the fruits of faith: for wood necessarily is profitable for two vses: that is, to make fire, and to build houses. Euen so charitie reioyceth God and Angels in heauen, according to the Scripture: More ioy is among Angels for one sinner that repenteth, &c. Charity also raiseth the house of Heauen: against the comming of the soule. The Serpent also gaue him a stone of three diuers colours, which betokeneth our Lord Iesus Christ, whom we seeke by Repentance. Therefore saith Saint Ierome in his second Table thus:

Wee should repent vs after our shipwrack. That Christ is the Stone may be proued by himselfe saying: *I am a liuing* stone, Christ hath three colours, which betoken the power of the Father, the wisdome of the Sonne, and the humility of the holy Ghost: Therefore, who so may get this precious stone, shall haue the Empire of heauen, ioy without sorrow, plenty without want, and light without darkenesse. Vnto which bring vs our Lord Iesus Christ. Amen.

The Argument.

By the Natiuity of Christ proceedeth ioyfull gladnesse to the world and saluation vnto mankinde, Yet is man vnthankfull vnto God, contrary to his promise made in Baptisme. Wee are warned in all worldly tempests continually to cleaue to Christ by Faith and Hope, to continue in wel-doing, and to withstand the malice of the Diuell: the Preachers of Gods word are sent of God to confound the Diuell by sound doctrine, and good life. Life and death is set before men; we ought then to chuse that life that may be for our euerlasting comfort.

The 32. Historie.

SOmetime dwelt in Rome a mightie Emperour named Anselme, who had marryed the Kings daughter of Ierusalem, a faire Lady and a gracious in the sight of euery man, but shee was long time with the Emperour ere shee bare him any childe, wherefore the Nobles of the Empire were very sorrowfull because their Lord had no heire of his owne body begotten. Till at last it befell that this Anselme walked after supper in an euening, into his garden, and bethought himselfe how hee had no heire, and how the King of Ampluy warred on him continually, for so much as hee had no son to make defence in his absence, therefore hee was sorrowfull and went to his chamber and slept. Then hée thought hée saw a vision in his slæpe that the morning was more cleare then it was wont to be, & that the Moone was much paler on the one side then on the other. And after hee saw a bird of two colours, and by that bird stood two beasts which fed that little bird with their heat. And after that came many more beasts, & bowing their breasts toward the bird, went their way. Then came there diuers birds that sung so swætly & plea-

ſantly that the Emperour awaked. In the morning early this Anſelme remembred his viſion, & wondred much what it might ſignifie. Wherefore he called to him his Philoſophers and alſo the States of the Empire, and told them his dreame, charging them to tell him the ſignification thereof, vpon paine of death, and if they told him the true interpretation thereof, he promiſed them great reward. Then ſaid they: deare Lord, tell vs your dreame, and wee ſhall declare vnto you what it betokens. Then the Emperour told them from the beginning to the ending, as it is aforeſayde. When the Philoſophers heard this, with glad cheare they anſwered and ſaid: Sir, the viſion that you ſaw betokeneth good, for the Empire ſhall be clearer then it is.

The Mone that is more pale on the one ſide then on the other, betokeneth the Empreſſe that hath loſt part of her colour, through the conception of a Sonne that ſhe hath conceiued. The little bird betokeneth the ſonne that ſhe ſhall beare. The two beaſts that fede this bird betoken the wiſe and rich men of the Empire, which ſhall obey thy ſonne. Theſe other beaſts that bowed their breaſts to the Bird, betoken many other Nations that ſhall doe him homage

homage. The bird that sang so sweétly to it is little Bird, betokeneth the Romanes. who shall reioyce and sing because of his birth. Thus is the very interpretation of your dreame.

When the Emperour heard this, hé was right ioyfull. Soone after that, the Empresse trauelled in childe-birth, & was deliuered of a faire sonne, at whose birth there was great & wonderfull ioy made.

When the King of Ampluy heard this, he thought in himselfe thus: Loe, I haue warred against the Emperor all the dayes of my life, & now he hath a son, who when he cometh to full age, will reuenge the wrongs I haue done against his Father, therfore it is better that I send to the Emperour and beséech him of truce and peace, that his sonne may haue nothing against me when he commeth to manhood. When hé had thus saide to himselfe, he wrote to the Emperour, beséeching him to haue peace. When the Emperour saw that the King of Ampluy wrote to him more for feare then for loue, he wrote againe to him, that if hée would finde good and sufficient sureties to kéepe the peace & binde himselfe all the dayes of his life to doe him seruice and homage, & to giue him yearely a cer-

tain tribute, he would receiue him to peace.

When the King had read the tenor of the Emperors Letter, he called his Counsell, praying them to giue him counsell how hée might best doe as touching this matter. Then said they, It is good that ye obey the Emperours will and commandement in all things. For first, in that he desired of you surely for the Peace: to this wée answere thus: Yee haue but one daughter, and the Emperour one son, wherefore let a marriage be made betweene them, & that may be a perpetuall Couenant of Peace. Also he asketh homage and tribute which it is good to fulfill. Then the King sent his messengers to the Emperour, saying that hée would fulfill his desire in all things, if it might please his highnesse that his sonne and the Kings daughter might be married together. All this well pleased the Emperour, yet he sent again, saying, if his daughter were a clean virgin from her birth vnto that day, he would consent to that marriage. Then was the King right glad, for his daughter was a cleane virgin.

Therefore when the Letters of Couenant and compact were sealed, the King furnished a faire ship wherin he might send his daughter, with many noble Knights,

Ladies,

Ladies, and great riches, vnto the Emperour for to haue his sonne in marriage.

And when they were sayling in the sea toward Rome, a storme arose so extreamly and so horribly, that the ship brake against a Rocke, and they were all drowned, saue onely the young Lady, which set her hope and heart so greatly on God that shee was saued. And about three of the clocke the tempest ceased, and the Lady drane forth ouer the waues in that broken ship which was cast vp againe: but a huge Whale followed after ready to deuoure both the ship and her. Wherefore this young Lady when night came smote fire with a stone, wherewith the ship was greatly lightned, and then the Whale durst not aduenture toward the ship for feare of the light. At the Cocke crowing, this young Lady was so weary of the great tempest and trouble of the Sea, that shee slept, and within a little while after the fire surceased & the Whale came and deuoured the virgin. And when she awaked and found her selfe swallowed vp in the Whales belly, she smote fire, and with a knife wounded the whale in many places, and when the Whale felt himselfe wounded, according to his nature, hee began to swim to Land.

There

There was dwelling at that time in a country nére by, a noble Earle, named Pirris, who for his recreation walking on the sea-shore, saw the Whale comming towards the land, wherefore hé turned home againe, & gathered a great many of men and women, and came thither againe, and fought with the Whale, & wounded him very sore, and as they smote, the Mayden that was in his belly cryed with an high voyce, and said; O gentle friends, haue mercy and compassion on mée, for I am a Kings Daughter, and a true virgin from the houre of my birth to this day. When the Earle heard this, he wondred greatly, and opening the side of the Whale found the young Lady, and toke her out. And when she was thus deliuered shée told him forthwith whose Daughter shée was, and how shée had lost all her goods in the Sea, and how hé should haue béene marryed vnto the Emperours sonne. And when the Earle heard this hé was very glad, and comforted her the more, and kept her with him till she was well refreshed. And in the meane time he sent messengers to the Emperour, letting him to know how the Kings daughter was saued.

Then was the Emperour right glad of her

her safety & comming, and had great compassion on her, saying: Ah good mayden for the loue of my son thou hast suffered much woe: neuertheless if thou be worthy to be his wife, soone shall I proue. And when he had thus said, he caused three vessels to be brought forth: the first was made of pure gold well beset with precious stones without & within full of dead mens bones, and thereupon was ingrauen this Posey, Who so chooseth mee, shall finde that he serueth. The second vessell was made of fine siluer, filled with earth & wormes, and the superscription was thus: Who so chooseth mee, shall finde his nature desireth. The third vessell was made of Lead, full within of precious stones, and thereupon was insculpt this Posey: Who so chooseth mee, shall finde that God hath dispesed for him. These three vessels the Emperour shewed to the Mayden, & said: Loe heare Daughter, these be rich vessels, if thou choose one of these wherein is profit to thée and to others, then shalt thou haue my sonne. And if thou chose that wherein is no profit to thée nor any others, soothly thou shalt not marry him.

When the Maiden heard this, thée lift vp her hands to God & said. Thou Lord, that

that knowest all things, grant mee grace this houre so to chuse, that I may receiue the Emperours sonne. And with that shee beheld the first vessell of gold which was ingrauen royally. and read the superscription: Who so chooseth mee, &c. saying thus: though this vessell be full precious, and made of pure gold, neuertheless I know not what is within, therefore my deare Lord, this vessell will I not choose.

And then beheld shée the second vessell, that was of pure siluer, and read the Superscription: Who so chooseth mee shall finde that his nature desireth; Thinking thus within her selfe, if I choose this vessell what is within it I know not, but well I wot there shall I finde that nature desireth and my nature desireth the lust of the flesh, and therefore this vessell will I not choose.

When shée had séene these two vessels, and had giuen an answere as touching them, she beheld the third vessell of Lead, and read the superscription Who so chooseth mee, shall finde that God hath disposed. Thinking within her selfe, this vessell is not very rich, nor outwardly precious, yet the superscription saith, Who so chooseth mee shall finde that God hath disposed,

and

and without doubt God neuer disposeth any harme, therefore by the leaue of God, this vessell will I choose.

When the Emperor heard this, he said: O faire Maiden open thy vessell, for it is full of precious stones, and see if thou hast well chosen or no: And when this young Lady had opened it, shée found it full of fine gould and precious stones as the Emperour had told her before. Then said the Emperour: Daughter, because thou hast wisely chosen thou shalt marry my sonne And then hée appoynted the wedding day and they were marryed with great solemnity, and with much honour continued to their liues end.

The Morall.

This Emperour betokeneth the father of heauen who was long time without a naturall Son, therefore many men were in danger of perishing in hell. The Empresse conceiued when the Angell Gabriell said: Loe, thou shalt conceiue and beare a Childe, And then the firmament began to cleare when this little childe lightned the world with his birth. The Moone began to ware pale when the face of the Virgin Mary was ouer-shadowed by vertue of the

grace

grace of the holy Ghost, and not onely her face was thus shadowed but also her body, for shee was conceined with Childe as another woman, wherefore Ioseph would haue forsaken her priuily and gone away. This little Bird that came from the one side of the Wone, betokeneth our Lord Iesus Christ, who at midnight was borne of the Virgin Mary, wrapped in cloaths, and laid in an Ore stall. The two beasts betoken the Ore and the Asse that Ioseph brought with him which honoured him in his birth. These other beasts that came from farre betoken the Shepheards in the field, to whom the Angell said thus: Loe, I shew you great ioy. The Bird that sung so sweetly, betoken the Angell of Heauen, which sung at his birth this ioyfull song: Glory be to God aboue, and peace to men on earth.

The King of Ampluy, which held war against the Emperor, betokeneth all mankinde, that were contrary to God as long as they are in the diuels power. But immediately, when our Lord Iesus Christ was borne, he bowed himselfe to God, and besought him of peace when hee receyued his baptisme, for at our baptisme we promised to draw onely to God, and forsake

the

the diuell andall his pompe. The King gaue his daughter in marriage to the Emperors son. Right so euery one of vs ought to giue his soule in mariage to Gods son, for hée is alwayes ready to receiue our soule as his spouse, according to the Scripture, saying thus: I will marry thee to mee. But ere our soule may come to the Pallace of heauen, thée must saile by the Sea of the world, in the ship of good life: but oftentimes there riseth a tempest in the sea, that is, trouble of this world, the temptation of the flesh, and the suggestion of the Diuell ariseth sodainly and drowneth the vertues that the Soule receiued in Baptisme, neuertheless yet saueth thée not out of the Ship of Charitie, but kéepeth her selfe surely therein by Faith and Hope. For as the Apostle saith, By Hope wee be saued. For it is impossible to bee saued without Hope or Faith. The great Whale that followed the Mayden, betokeneth the Diuell, which by night and by day lyeth in wait to ouercome the Soule by sin: therefore doe we as the Mayden did, smite wée fire of Charitie & Loue out of the Stone, that is, Christ, according to this saying, I am a stone, & certainly the diuell shall haue no power ouer vs. Many

men

men begin well, as did the Maide, but at the last they be wearie of their good workes, and so they slæpe in sinne. And Anon when the Diuell perceiueth this, hée deuoureth the sinner in his euill thoughts, delights, consent, and workes. Therefore if any of vs fæle our selues in such wise vnder the power of the Diuell, let him doe as the Maiden did, smite the Diuel with the knife of bitter repentance, then kindle the fire of Charitie, and without doubt he shall cast thée on the land of good life.

The Earle that came with his seruants to slay the Whale, betokeneth a discréet Preacher, which dwelleth beside the Sea, that is, beside the world, and not in the world, that is, not drawne to worldly delectation, but euer is ready with good words of holy Scripture, to kill the Diuell, and to destroy his power. Wée must all cry with an high voyce, as the Mayden did, knowledging our sinnes, and then shall we be deliuered from the diuell, and nourished with vertuous exercise.

The Emperour sheweth this Maiden thrée vessels, that is, God putteth before man, life and death good and euill, & which of these he chooseth he shall obtaine. Therefore saith Salomon, Death and life is set

before

before man, chooſe which him liſt, And yet man is vncertaine whether he will chooſe life or death.

By the firſt veſſell of Gold full of dead mens bones, is vnderſtood mighty worldly rich men, who ſhine like gold outwardly in riches and pompe of the world, neuertheleſſe within they bée full of dead mens bones, that is, the workes they haue done in this world, bee dead in the ſight of God through deadly ſin. Therefore if any man chooſe ſuch a life, hæ ſhall haue that hæ deſerueth, that is, ſuch men bee like vnto Tombes that bée white and royally painted and arrayed without, & couered with cloath of gold and ſilke, but within there is nothing but dry bones. By the ſecond veſſel of ſiluer, wæ ought to vnderſtand ſome Iuſtices, and wiſe men of this world. who ſhine in faire ſpæch but within they be full of wormes and earth, that is their fayre ſpæch ſhall auaile them no more at the day of Iudgement, then the wormes of the earth, and peraduenture leſſe, for then ſhall they ſuffer euerlaſting paine, if they die in deadly ſinne. By the third veſſell of Lead full of gold and precious ſtones, wæ are to vnderſtand a ſimple and poore life, which the chooſen Soules chooſe, that they

may be marryed to our blessed Lord Jesus Christ by humility and obedience, and such men beare with them precious stones that is, Faith and her fruitfull workes, pleasing to God: by which at the Judgement day, they bee espoused to our Lord Jesus Christ, and obtained the heritage of heauen. Unto the which bring vs our Sauiour Jesus Christ that died on the Crosse Amen.

The Argument.

Man by Baptisme promised to liue in the feare of God, & forsake the diuell. Christ sorroweth for our sinnes, he requireth dutifull seruice of vs at sixe seuerall ages, but we are alwayes vnready for him, yet the mercy of God is so fauourable towards vs, that hee spareth vs euen till the last age of man, vouchsafing if then wee repent vs, and call for grace, beleeuing in his mercies, to receiue vs into the Throne of his heauenly grace.

The 33. Historie.

SOmtime there dwelt in Rome a mighty Emperour named Galopodus, who tooke a faire Lady to his wife. They were not long together before that this Em- pres-

presse conceiued and bare him a Sonne a goodly childe and a faire. When he was of age, hée was set to Schoole, and when hée came to twenty yeares of age, hée desired his fathers heritage, saying: deare father you are an old man, and may not gouerne your Empire, therefore if it please you to giue it mée, it shall be to your ease. Then answered the Emperour and said: deare Sonne, I dread me sore that when the Empire is in thy power, thou wilt not fulfill my will nor my desire.

Then answered the Empresse (for so much as shée loued her sonne better then her husband) and said: My Lord, that cannot bée, for thou hast but one sonne, therefore as I beléeue, hée will fulfill thine intent in all things: this Empire may helpe him well, and therefore it is best to grant him the Empire. Then answered the Emperour and said, I will first haue of him a Letter obligatory, that whensoeuer hee doth any thing against my will, that then I will depose him from the Empire without any contradiction.

The Sonne granted this, and did make the Obligation and sealed it. And when this was done, this young Emperour pared so proud, that he feared neither God

nor man, and did very much harme. But euer his father suffered it patiently, for he would bee corrected by no man. Now at last there fel a great dearth in the Emptre, so that many men dyed for want of foode: This old Emperour was all alone himselfe and began to haue nede, wherefore hee went to his sonne for to haue some maintenaunce, which his sonne granted & suffered for a time. But within short time his father began to ware sicke, wherefore he called his sonne and prayed him to giue him a draught of must. His sonne answered and said: that will I not doe, for my must is not good for your complexion.

Then said the Emperour: I pray thee Sonne giue mee a draught of thy wine. His son answered and said, that hee should haue none, for my wine is not yet fined and if I touch it, it will trouble, & therfor I will not broach it till it be cleare & fined. Then said his father, giue mée some of the third Tun. That I will not doe, quoth hee for that wine is not good for a sicke man. Then his father prayed him heartily for a draught of the fourth Tun. Then answered he and said, thereof get yee none, for he is fæble and without any sustentation, and such wine is not good for you, for it is not comfortable

comfortable. Then said his Father: now good sonne giue me then of the fift Tun: That will I not, quoth he, for that Tun is full of lées and dregs, and such is not for men nor scarcely for hogs. When his Father saw he might get nothing of him, after he was perfectly well, he went to the King of Ierusalem, and made his complaint of his Sonne, and shewed him the letter obligatory which his sonne had made, whereby his father might put him out of his Empire without any gain-saying. When the King heard this, he called the Emperors sonne to answere his Father: And when hée came, he could not answer to his Father with any reason, wherefore the King put him out of his Empire, and seated his father therein againe: and so he continued all the dayes of his life.

The Morall.

This Emperour betokeneth our Lord Jesus Christ: according to that saying: Is not he thy father that hath brought thee vp hee hath made thee &c. Deut. 32. verse 6. The sonne betokeneth man, to whom hée gaue all the Empire of this world according to the Scripture, Heauen he hath giuen to our Lord, and earth to man. Man-

kinde made an Obligation with our Lord Jesus Christ, when he receiued the Sacrament of Baptisme, wherein he promised to serue him truely, and forsake the Diuel, and all his pompe and vaine-glory. This Emperour began to ware sicke on a day, that is, our Lord Jesus Christ is troubled as oft as a Christian sinneth and breaketh his Commandements, wherefore hee thirsts greatly for the helpe of our soules, & then he asketh a draught of the first Tun, that is, he asks of man the first age of childhood to bee spent in his seruice, but incontinently the wicked Child answereth and saith: I may not doe so, for my Childehood is musty, that is, it is so tender and so young, that it may not attempt so soone to serue God, which is manifestly against the truth, for the childe of one day is not without sinne. For S. Gregory in his Dialogues saith, the children of fiue yeares of age driue out spirits from the bosoms of their fathers. Then when God seeth that he cannot haue of the must of his childhood, then desireth he the wine of the second tun. Then answereth the wicked youth & saith, that his Wine is not apt to serue God: And when God may not haue of the second Tunne, then asketh hee of the third

Tunne,

Tunne, that is of the third Tunne of his youth. Then answered the wicked young man and saith, the wine is very strong and mighty, and therefore his youth ought to be spent about manly dæds, in this world, & not in good life, which would make him fæble and weake. When God seeth that he may not haue of this tun, then asketh he of the fourth Tun. And then answereth the wicked man in his manhood, and saith that aged men are fæble, and may not fast, nor doe any hard repentance, and if he did he should bee the cause of his owne death. Then asketh our Lord of the fift Tun, that is of his olde age, when he stoopeth, & may not goe without a staffe. But the wicked old man excuseth himselfe, and saith, that his wine is too fæle to giue such a fæble man, for if hee should fast one day, it were time on the morrow to make his graue. And when our Lord seeth that he may not haue the fift tunne, then asketh hee of the first tunne, that is, when a man is blinde and may goe to sinne no more, yet desireth he of such a man drinke, that is, helpe of his soule: But the wretched man lying in despaire, saith: Alas, alas, woe to mee, because I serued not Almighty God my maker and redeemer here in times past,

while I was in youth and in prosperity: nowthere is nothing left but onely the læs and dregsof wretchednesse, therfore what shall it auaile mée now to turne toward God: But for such men wée should lament.

Neuertheleſſe God is mercifull, that though hee might haue no seruice of man in all his time, yet hée is content to haue the læs of his tunne, that is, the good will, though he may not serue him: otherwise so shall his good will stand him in stead of patient life. For in what houre the sinner doth repent him of his sinne from the bottome of his heart, hee shall be saued, as Ezekiel witnesseth. But there bée many that will giue no wine, nor no other thing to him, wherefore God shall complaine vnto the King of Ierusalem, that is, to the Godhead at the iudgement day, and then as he is God and man, shall hée giue a sentence definitiue against such men: saying, I haue hungred, and ye gaue mee no meat: I haue beene naked, and yee cloathed mee not: I haue thirsted, and yee gaue mee no drinke. Loe, thus shal he rehearse to thée the fruits of thy faith. And when this is done, then shall such men be put to euerlasting paine, and the iust man into euerlasting blisse.

Vnto

Vnto which, bring vs our Lord Jesus Christ. Amen.

The Argument.

Man being captiued by Sathan, the world refuseth to doe for him, til the God-head of the heauenly Father bearing an earnest affection vnto him, did espouse him, and imbrace him within the bosome of inward and intire loue, aduenturing what he might to set all mankinde at libertie, yet grudgeth the world that wee should alwaies serue our God and forsake her: but to eschew all such malignitie wee are taught in this Historie.

The 34. Historie.

IN Rome dwelt somtime a mighty Emperour named Anthony, vnder whose raigne the rouers of the sea had taken prisoner, a mighty mans son of another region, and brought him to the Emperours prison being bound. When this yong man was thus in prison, hee incontinent wrote to his father for his ransome, but he would neither pay his ransome, nor send him any thing for to comfort him: This when hee heard, he wept sore and would not be comforted for the vnkindnesse of his father.

This

This Emperour had a faire Daughter, which visited every day the prisoner, and comforted him as much as shee might, wishing him to be merry. To whom the prisoner answered and said: How shall I be merry? or how may I ioy, thus to lye fast bound in prison from the sight of man? and notwithstanding this, it grieueth me most that my father will not pay my ransome. When the Mayden heard this, shee was moued with pittie, and said: Deare friend, I am sorry for thee, and therefore if thou wilt grant me one thing, I shall deliuer thee from thy anguish and paine. What thing is that quoth hee? That thou wilt take mee for thy wife. Then said the Prisoner, I promise you surely to fulfil your request and desire, and for the more assurance, I plight you my troth. When he had so done, shortly after the damsel deliuered him out of prison & fled away with him home to his fathers house. When his father saw his son & the Maiden together, hee asked the cause why hee brought the maiden with him? Then said his son: Sir, this Damsell deliuered me out of Prison, and therefore she shall be my wife. Then said his father, I will not consent that she shal be thy wife, for two reasonable causes

which

which I shall forthwith shew thée: The first is this, it is not vnknown to thée that the Emperour her father might haue had for thy deliuerance great plenty of riches, and for as much as shee was vntrue to her owne father, & true to thée, it séemeth well that thou shouldest not trust long to her: for being false to her owne father, it is to bée feared shée will not be true to another man. The second reason is this: the cause why shée deliuered thée out of prison, was neither for pittie nor for loue, but for carnall lust that she had to thée: For at thy deliuerance shée made couenant with thée to be thy wife, and had of thée thy troth, and hath accompanied with thée: therefore son (saith he) it is no reason that she should be thy wife.

The maiden answered to these obiections, and said: as for the first reason that thou laiest against me, that I should be vntrue to my father, that is false: for my Father hath plenty of riches, and my sonne is but poore, & therfore I holpe him for pitty & for none other cause: and nevertheless thou that art his Father wouldest not pay his ransome, that hee might bee deliuered out of prison. Loe for this cause I haue deliuered him, therefore I am kinder to him

then

then thou that art his owne father, and hée is moze beholding to me then to thée. Unto the other reason: whereas thou sayest that I deliuered him because of carnall lust: I answere and say plainely that it is not truth. For all manner of carnall loue is caused of strength or else of beauty, but thy sonne is not strong, for his imprisonment hath taken away his strength: hée is not faire, for by the paine he hath had in prison, he is brought lowe, & made vnlusty to sport, and therefore pitty onely moued mée to deliuer him, and not carnall lust.

Then said the son: Deare father, forasmuch as I was in perill of death, & wrote vnto you to pay my ransome that I might be deliuered, and you would not helpe mée, but this gentle damsell for pitty hath saued me from death, and deliuered mée out of prison, therefore surely shée shall be my wife. So forthwith hée marryed her with great honour, and with her ended his life.

The Morall.

Deare Friends, this Emperour betokeneth the Father of heauen. The young man which was taken with the Pyrates of the Sea, betokens all mankinde which was taken with the diuell, by the sinne of our

our forefather Adam, and was cast into the prison of hell with great sorrow and pain. His father would not ransome him, that is, the world would doe nothing for him. This faire daughter betokeneth the Godhead, which came downe from Heauen; and toke manhood of the virgin Mary and so made a ghostly marriage betweene him and man. And vpon this condition hee deliuered mankinde out of the prison of hell, when hee came from heauen, and forsoke the fellowship of Angels for to dwell with vs in this wretched vale of teares. But the Father that betokeneth the World, grudgeth euer against him, and would not suffer that the soule of man should become the Spouse of Iesus Christ, but that shee should alway serue him, and should forsake our Lord.

Therefore if wee follow the world and his vanities, certainly wee shall fall into the snare of the diuel. From the which defend vs our blessed Sauiour Iesus Christ, Amen.

The Argument.

It is the ordinance of God that no man shall labour for worldly promotion by couetousnes and falshood, nor by deceit or other

or other euill courses. Man for his first transgression should haue bin adiudged to perpetuall torment in hell, had not the Sonne of God voluntarily offered himselfe to the death, to saue mankinde and destroy Sathan, his enemie, so that therby hee might please him in the habitation of heauen euerlastingly.

The 35. Historie.

SOmetime in Rome there dwelt a noble Emperour of great liuelihood, named Alexander, which aboue all vertues loued the vertue of Bounty, wherefore hee ordained a Law for great charitie, that no man vnder paine of death should turne a Plaice in his dish at his meate, but onely eate the white side, and not the blacke, and if any man would attempt to doe the contrary hee should suffer death without any Pardon: but yet ere hee dyed, hee should aske three questions of the Emperor what him list (except his life) which should bee granted him:

It befell after vpon a day, that there came an Earle and his sonne, of a strange Countrey, to speake with the Emperour. And when the Earle was set at meat, hee was serued with a Plaice, and hee which

was

was hungry, & had an appetite to his meat after he had eaten the white side, he turned the blacke side, and began to eate thereof: wherefore straight way he was accused to the Emperour, because hee had offended against the law. Then said the Emperor: let him die according to the law, without any delay. When the Earles sonne heard that his father should die, immediately hee fell downe on both his knees before the Emperor, & said: O my reuerend Lord, I most humbly intreat you that I may die for my father. Then said the Emperor: it pleaseth me well, so that one dye for the offence. Then said the Earles son, sith it is so that I must die, I aske the benefit of the Law, that is, that I may haue three petitions granted ere I dye. The Emperour answered and said: Aske what thou wilt, there shall no man say thee nay.

Then said this yong Knight: My Lord, you haue but one Daughter, the which I desire of your Highnesse, that she may lye with me one night before I dye. The Emperour granted for fulfilling of the Law, though it were against his will. Nevertheless this Knight defloured her not as that night: therefore he greatly pleased the Emperour.

The

The second petition is this: I aske all thy treasure, and immediately the Emperour granted, because hée would not be called a breaker of the law. And when the Earles son had receiued the Emperours treasure, hée imparted it both to poore and rich, by meanes whereof he obtained their good wills.

My third petition is this: I aske my Lord, that all their eyes may be put out incontinent that saw my father eat the black side of the plaice. Wherefore the Emperor made inquisition immediately who it was that saw the Earle turne the blacke side of the plaice. And they that saw him turn the plaice bethought them, & said within themselues: If wée acknowledge that wée saw him doe this trespasse, then shall our eyes be put out, and therefore it is better that wée hold vs still. And so there was none found that would accuse him.

When the Earles son saw this, he said to the Emperour: My Lord, quoth he, yée see there is no man accuseth my Father, therefore giue mee rightfull iudgement. Then said the Emperour: forasmuch as no man will acknowledge that they saw him turne the Plaice, therefore I will not that thy father shall die. Loe thus the son

saued

saued his fathers life, and after the decease of the Emperour marryed his daughter.

The Morall.

Deare friends this Emperour betokeneth the Father of heauen, which ordained a Law that no man should turne the backe side of a Place, that is, there should no man labour for riches and promotion by couetousnes and falshood. The Earle that came to the Emperour betokeneth Adam, our forefather, who came out of the land of Eden, & turned by the blacke side of the Place, when he eate of the Apple of the forbidden tree, wherefore hee should haue been condemned to euerlasting death: but his Son, that betokeneth our Lord Iesus Christ: for he tooke the flesh of Adam, and proffered himselfe voluntarily to dye for him: and the Father of heauen granted that he should goe downe to die for mankinde.

Nenertheless before he died he asked three petitions of his Father of heauen. The first was this, that hee might haue by him his Daughter, which betokeneth the soule of man, and bring her with him into the bosome of heauen, according to the words in Osee, saying, *I* will wed her to

my selfe.

The second petition was this, all the Emperours treasure, which betokeneth the treasure of heauen, according to this Scripture: Like as the Father hath disposed for me, so I dispose for you.

The third petition was this, that all their eyes should be put out, that is, that the Diuell, and all false witnesses which accuse vs true men, might be put from the light of heauenly grace.

And thus saued hée mankinde, and led him vp with him vnto the Pallace of heauen. Vnto the which pallace bring vs our Lord Iesus Amen.

The Argument.

The Father of heauen of his meere grace, promoteth some poore men, raysing them from the dust to sit among Princes, but they extolling themselues without regard of Gods goodnesse, they are againe made abiect by him. The diuell worketh deceit in his members against The Godly, Christ came downe from heauen to minister the water of eternall life vnto man, and by his death and passion to reuiue our soules, (which before were dead) vnto the firme state of eternall

all felicitie, and to purchase our happinesse with his precious bloud.

The 36. Historie.

IN Rome there dwelt sometime a mighty Emperour named Leonicius, who on a day rode to a Forest to disport himselfe, whereas he met sodainly with a poore man, to whom he said thus: Friend, what art thou? and whence comest thou?

My Lord quoth hée, I am come from the next Citie, and I am your man. Then said the Emperor thou séemest poore, therefore if thou be honest and true, I will promote thée to great riches & honour. Then answered the poore man & said: my Lord, I promise you faithfully to be true to you so long as I liue. The Emperour anon made him a Knight, and gaue him great riches. When he was thus promoted, hee waxed so proud, that he thought himselfe more able to bee an Emperour then his Lord: wherefore he made suggestion to diuers Lords of that Empire, that he might vsurpe & take vpon him through strength of them, to be Emperour. When the Emperour heard this, anone he exiled him, and all those that were consenting to him, so that they liued abiects in great wretched-

meſſe and ſorrow: and then the Emperour obtained other men in their ſtead, and gaue them all the poſſeſſions of thoſe traitors.

And when the baniſhed men heard that ſtrangers had taken poſſeſſion of their lands and goods, anon they conſpired againſt them, and through treaſon requeſted them to a banquet. And they as innocents thinking vpon no ſuch treaſon, came at the day aſſigned, and were ſerued with fine poyſoned meſſes, whereby as many as taſted of thoſe diſhes died in continent.

When the Emperour heard this, hé was greatly moued, & aſſembled his counſell, to enquire what was beſt to be done for this treaſon, and for their death. Then ſaid the Emperours ſonne: my Lord, I am your ſonne, and you are my Father, and therefore I ſhall giue you good counſell and profitable to all men. Not farre hence is a little nation, wherein dwelleth a faire Maiden & gracious in the ſight of euery man, which hath an Orchard wherein is a well, the water whereof is of ſuch vertue, that if it be caſt vpon a dead man ſtraight way he ſhall liue againe and recouer his life. Therefore my Lord I ſhall deſcend vnto that Nation, and ſéeke the water, whereby they that were ſlaine

the Banquet, may be restored againe to life. And when the Emperour heard this, he greatly reioyced and said thus: Sonne thy counsell is good.

And straight way the Emperours Son went into the said Nation and fell in conceit with the Maiden, in so much that hee entred into the garden, and assailed to tast the water of the Well. And when hee had so done, he made fine déepe trenches in the ground, in the which the water ranne till it came where the dead men lay buryed, hereupon when the water touched them, they arose from death to life. Then the Emperours Sonne with great ioy led them vnto his father. And when the Emperour saw this, hée was right ioyfull, wherefore hee crowned his Sonne with a Lawrell crowne, in token of victory, and so he ended his life in rest and peace.

The Morall.

Deare friends, this Emperour betokeneth the Father of heauen. The poore man that was promoted, betokeneth Lucifer, that was exalted of nought and enthroned in the Empire of heauen with great ioy and clearnesse, but through his pride hee thought he might be like vnto Almigh-

tie God. And not onely like him, but more then Almightie God: wherefore the Father of heauen exiled him, and all them that consented to him, to hell: and in his place man was exalted to great ioy and honour. The Diuell seeing this, it much grieued him, that man should come to such glory and honour, and bad Adam and Eue, to a Banquet, when they ate of the Apple, against Gods commandement, and counselled them thus, saying: In what houre yee eate of Apple, yee shall be like Gods, knowing good & euill. And at this cursed banquet they were serued with fiue messes that were poysoned, that is, their fiue wits were accorded in eating of the Apple, whereof man was infected & dyed. This hearing the Emperours son Christ Iesus, moued wieh mercy, he came downe from heauen into this world, & acquainted him so well with the blessed virgin Mary, that he found in her the well of man-hood, and conioyned it to the God-head, according to the Scripture: *I* am the well of life, who drinketh of it shall not thirst. After that, he suffered to be made fiue trenches in the ground, that is, fiue wounds in his body, out of the which ran both bloud and water, whereby all mankinde was raised

from

from death to life, and led them vp into the Pallace of heauen. Vnto the which bring vs our blessed Sauiour Iesus Christ. Amen.

The Argument.

The father of heauen extēdeth his goodnesse diuers wayes towards frayle man, yet he taketh contrariwayes, liuing in spirituall fornication, for the which being exiled from the state of felicitie, he is compelled to lead a miserable and painefull life. But being reconciled by the death of his Sauiour, hee repossesseth the heritage of heauenly felicitie.

The 34. Historie.

SOmetime in Rome there raigned a mighty Emperour named Dunstanus, in whose Empire there dwelt a gentle knight that had two sonnes. One of his sonnes matched himselfe against his Fathers will with a common Harlot. The knight hearing this, exiled his sonne from him. And when he was thus exiled, hée begot on this woman a sonne: And soone after that hee waxed sicke, and in penurie, wherefore he sent messengers to his father beséeching him of his mercy. This hearing

his father, he tooke compassion and ruth on him, wherefore hee was reclaimed from banishment. And when hee was thus brought againe to his fathers grace, hee gaue his childe which hee had by the common woman to his father, who kindely receiued him. and nourished him as his son.

When the other sonne heard this, hée said to his father: Father quoth he, it séemeth to me that thou art out of thy right minde, which I will proue by good reason. For hée is out of his right minde that receiueth a false heyre, and nourisheth him, whose father hath endamaged and grieued him before. Now my brother which begat this Childe, hath done thee great iniurie, when he married the common woman, against thy will and commandement, therefore me thinketh that thou art out of thy right minde.

When answered the father and said: because thy brother is reconciled to me thou art enuious, and thou art vnkind to thy owne brother, willing to put him from thy fellowship for euermore, but soothly no vnkinde man shall haue mine heritage except hee be reconciled, and yet thou neuer reconciledst thy selfe to him for thy vnkindnesse, for thou mightest haue reconciled thy

selfe

selfe to him, but thou wouldest not, therefore of my heritage gettest thou no part.

The Morall.

Deare friends, the father of the two brethren betokeneth the Father of Heauen. And his two sonnes betoken the nature of Angels, and the nature of man: For man was married to a common woman or harlot, when he eat of the Apple against the Commaudement of God, wherfore he was exiled by the father of heauen, and put from the ioyes of Paradise. The son of the common woman betokeneth mankind. This Knights sonne, that is Adam liued in great misery, for after his sinne hee was put from ioy into this wretched valley of teares and weeping, according to the scripture, In the sweat of thy browes thou shalt eat thy bread. But after by the passion of Christ hée was reconciled. But the other sonne that betokeneth the diuell, was euer vnkinde, and grudged daily against our reconciling, saying that by reason of our sinne wee ought not to come vnto the heritage of Heauen. Vnto the which bring vs our Lord Iesus Christ. Amen.

The Argument.

We ought in euery vocation & calling to behaue our selues iustly, and to vse the poor man with equitie: we must not iniure the rich men. The mighty men are to bee honoured, and not defrauded of their dignity and estate being men of sincere life: they that do contrary to the meaning of duti-full behoofe herein, are worthy of euerlasting death.

The 38. Historie.

SOmtime there dwelt in Rome a mighty Emperour named Donatus, which did make three Images: of the which, one held out his hand straight vnto the people, and had on his finger a ring of gold. The second Image had a beard of gold. And the third had a Mantle of Purple. Commanding vpon paine of death, that no man should take away off these Images the ring, the beard, nor the mantle.

It befell afterward vpon a time, that one Dionise a Tyrant, came into the Temple, and toke away the ring from the first Image, the beard from the second, and the mantle from the third. And when hee had thus done, hee was forthwith accused vnto

the

the Emperour, and brought before him, and strictly examined of that trespasse, why he dispoyled the Images, against the Empezours commandement.

They answered Dionise, and said as followeth: My reuerend Lord it is lawfull to answere for my selfe: When I entred into the temple, the first Image held forth his hand straight to mee, as who would say, I giue thee this ring, and therefore I tooke the ring as the gift of the Image, being loath to refuse so gentle an offer. And when I saw the second Image hauing a beard, I thought thus with my selfe: I knew sometime the father of this Image, which had no beard, and now his Sonne hath a beard, which is against reason, the sonne to haue a beard and the father none: and therefore I tooke from him his beard, that he should be like his father. After that when I saw the third hauing a mantle of gold, I thought that the mantle of gold was not behouefull for him in winter: for golde is naturally colde, which might bee cause of his death, and therefore I tooke it from him because it was to cold in winter and to hot in summer.

When Dionise had excused him by these reasons, the Emperour answered and said.

Thou

Thou hast answered wickedly for thy selfe What should cause thée rather then any other man to dispoile the Images. forasmuch as I commanded that no man should take any thing away from them, therefore thine owne mouth hath condemned thee. Anone the Emperour called to him one of his Squires, and charged him to smite off his head, and incontinently he tooke him, and did vnto him as the Emperour had commanded, and so hée dyed a shamefull death.

The Morall.

Deare Friends, this Emperour betokeneth Almightie God, the Father of heauen. The thrée Images betokeneth the poore men, the rich men & the mighty men of this world. The tyrant Dionise betokeneth all officers in euery estate, lewdly behauing themselues, which take away from poore men the ring off their fingers, & say thus, I may take that is giuen me. But when the poore man hath ought to doe, hee must néeds put forth his hand to giue whether he will or no, if he would spéede. They take away the beard from the rich man, and say thus: This man is richer then his father was, therefore take we his liue loade

from

from him, and make him like his forefather. They take also the mantle of Gold from the mighty men: when they see any man of honor and good diuing, willing to correct such open misdoers, then say they this man is too cold, for hee inclineth nothing to our opinions, and also he is so hot in power and working against vs, therefore goe we and take from him the mantle of might, and so they accuse him and put him out of his office. But certainly, all such men stand in perill of euerlasting death: From the which saue vs hee that shed his precious blood for vs. Amen.

The Argument.

Man ought to nourish Christ in his heart by faith and fruits of good life. The reward of such as haue care vnto the commandements and institutions of God. We must watch least we fall into temptation: these things considered, we shall then by Gods gracious good prouidence attaine vnto the reward of his heauenly and euerlasting blisse.

The 39. Historie.

THere dwelt sometime in Rome a mighty Emperour named Emelius, who

who had a faire young Lady to his Wife, vpon whom he had begotten a faire sonne. When the States of the Empire heard this, they came vnto the Emperour, and besought him to haue the kéeping of his sonne. Immediately the Emperour sent a Herald throughout the Cittie, proclaiming that in whose house were first found fire & water, the good man of that house should haue his sonne in kéeping, and to nourish. And then the Emperour made a Proclamation, that whosoeuer had his sonne to kéepe should nourish him cleanly, and féede him with wholesome meates and drinkes. And when the Childe came to age, then should the kéeper be promoted to great honour, wherefore many men made ready fire and water in hope to haue the childe: But in the night when euery man was a-slépe, there came a Tyrant named Sulapius that quenched the fire and threw out the water. Neuertheleſſe among all other there was a man named Jonathas that laboured so diligently that he kept both day & night fire and water.

In a morning earely the Herauld at the Emperours commandement, went through the Citie, and sought in euery house for fire and water, but hée could find

nons

none till he came to Ionathas house, where he found both fire and water ready, wherfore hee was brought before the Emperor, who deliuered him his sonne according to the Proclamation.

When Ionathas had the Emperours Sonne, he led him home vnto his house. And soone after he sent for Masons & Carpenters, and did make a strong chamber of lime and stone. And when the chamber was finished, he sent for painters to paint on the wall in the Chamber ten Images with this posey painted aboue their heads, Who so defileth these Images shall dye a cruell death. And then he causeth a payre of gallowes to be drawne on the doore, and figured a man hanging thereupon with this posey painted aboue his head: So shall he be serued that nourisheth the Emperors Sonne amisse. Also hee caused a Chaire of gold to bee made and himselfe sitting therein, crowned with a crowne of Gold, with this superscription aboue the head: Who so nourisheth the Emperours son cleanly, thus shall he be honoured.

When this was done, oftentimes as he was asleepe, he was greatly tempted to defile these ten excellent Images, but anon hee read the superscription aboue their-

heads

heads, and then all the temptation ceased. And when the Emperours Sonne was easily kept, then went hee to the gallowes and read that posey which was written aboue his owne head, and for dread thereof kept the childe better, and was diligent to giue attendance on him.

And when he beheld the chaire and himselfe sitting therein crowned with a crown of gold, he was right ioyfull, thinking to haue good reward for keeping of the Emperours son. When the Emperour heard of this diligent demeanour about his son, he sent for him, and thanking him for his well keeping and nourishing of him, hereafter promoted him to great honour and dignitie.

The Morall.

This Emperour betokeneth the father of heauen. The Empresse betokeneth the blessed Virgin Mary. The Emperours sonne betokeneth our Lord Iesus Christ. The Herauld that was sent throughout the Citie betokeneth Saint Iohn Baptist, who was sent before our Lord to prepare the way to him, according to the holy scripture: Loe, *I* sent mine Angell before me, &c. The States that desired the Emperours

fours sonne to nourish, betoken the Patriarkes and Prophets, which desired greatly to nourish our Lord Jesus Christ, and also to see him, but they might not see him, nor nourish him, for fire and water which should haue bene cause of their sight was not with them perfectly,

The fire betokeneth the holy Ghost which had not yet appeared to them, for they were not washed with the water of Baptisme. Also ye may vnderstand by the fire perfect Charity, and by the water true Contrition, which doe now a dayes fayle in many men and therefore they may not haue the little Childe Jesus in their hearts.

Ionathas that watched so diligently betokeneth euery good Christian man, which studieth euer to watch in well-doing yelding to God for sinners the fire of charitable repentance, and the water of contrition. But oftentimes the Tyrant which betokeneth the Diuell putteth out the fire of charity from out of mens hearts and casteth out the water of Contrition, so that they may not nourish the little childe Jesus. Therefore let vs watch as Ionathas did, that we enter not into temptation. And call we vnto vs Masons, that

is discréet Preachers which can make in our hearts a Chamber of stone, that is a sure Faith and Hope. Then call we to vs painters, that is Ministers of Gods word which can paint in our hearts ten Images that is the ten Commandements, which if thou kéepe and obserue daily, without doubt thou shalt be honoured in heauen.

And if thou kéepe well the Emperours Sonne, thou shalt sit in a Chayre of Gold, crowned with a crowne of Gold. And if that thou nourish him not well, without doubt thou shalt bée in danger of torment in Hell. From the which preserue vs our blessed Sauiour Iesus. Amen.

The Argument.

The Soule of man espoused vnto Christ, the flesh procureth the same to sin. The Christian Soul by faith withstandeth tẽptatiõ the Redemption of mankinde from sin & death. The deceits of vnthãkfull hearts. The spirits health the defects of the flesh. After a pure repentance followeth perpetual ioy and felicity both of soule & body.

The 40. Historie.

IN Rome dwelt somtime a mighty Emperour named Menelay, which had wed

ded the Kings daughter of Hungary, a faire Lady & a gracious in all her workes, and specially she was merciful. On a time as the Emperour lay in his bed, he bethought him that he would goe visite the holy Land. And on the morrow he called to him the Empresse his wife, and his owne onely brother, & thus he said: Deare Lady, I may not, nor will not hide from you the priuities of my heart, I purpose to visit the holy Land, wherefore I ordaine thee principally to be Lady & Gouernesse ouer all my Empire, and al my people. And vnder thée I ordaine héere my brother to bée thy stéward, for to prouide all things that may be profitable to my Empire and to my people.

Then said the Empresse: Sith it will no otherwise bee, but that néeds thou wilt goe to visit the Citie of Ierusalem, I shal be in your absence as true as any turtle that hath lost her Make, for as I beléeue, yée shall not escape thence with your life.

The Emperour anone comforted her with faire words, and kissed her, and after that toke his leaue of her and of all other, and went toward the Citie of Ierusalem.

And anone after the Emperour was gone, his brother became so proud, that he

oppressed poore men, and robbed rich men, and he did worse then this, for daily hee stirred the Empresse to commit sinne with him. But euer she answered againe, as an holy and deuout woman and said: I will quoth she neuer consent to you nor to any other as long as my Lord liueth. Neuertheless this Knight would not leaue with this answere, but euer when he found her alone, hee made his complaint to her and stirred her by all the wayes that he could, to sinne with him.

When this Lady saw that hee would not cease for any answere, nor would not amend himselfe, when Shee saw her time, shee called to her three or foure of the worthiest men of the Empire, and said to them thus: It is not vnknowne to you that my Lord the Emperour ordained me principall Gouernor of this Empire, and also he ordained his brother to be Steward vnder mee, and that hee should doe nothing without my counsell, but hee doth all the contrary: for hee oppresseth greatly poore men, and likewise robbeth the rich men and yet he would doe more then this, if he might haue his intent, wherefore I command you in my Lords name, that you binde him fast and cast him into prison.

Then

Then saide they, soothly he hath done many euill dœdes since our Lord the Emperour went, therefore we be ready to obey your commandement, but in this matter you must answer for vs to our Lord the Emperour. Then saide she: dread yæ not, if my Lord knew what hæ had done as well as I, he would put him to the foulest death that could be thought: Immediately these men laid hands on him & bound him fast with yron chaines, and put him in prison, whereas he lay long time after, till at the last it fortuned there came tidings that the Emperour was comming home, and had obtained great renowne and victory. When the brother heard of his comming, he saide: Would to God my brother might not finde me in prison: for if hæ doe, hæ wil enquir the cause of my imprisonment of the Empresse, and shæ will tell him all the truth. how I meoued her to commit sinne, and so for her I shall haue no fauour of my brother, but lose my life: this know I well, therefore it shall not be so. Then sent he a messenger vnto the Empresse, praying her that shæ would vouchsafe to come to the Prison dore, that hæ might speake a word or two with her.

The Empresse came to him and enqui-

ked of him what he would haue. He answered and said: O Lady haue mercy vpon me, for if the Emperour my brother find me in prison, then shall I dye without any remedy.

Then said the Empresse: If I might know that thou wouldest be a good man and leaue thy folly, thou shouldest finde grace. Then did he promise her assuredly to be true, and to amend all his trespasse. When he had thus promised, the Empresse deliuered him anone, and made him to bee bathed and shauen, and apparelled him worthily according to his estate: and then she said vnto him thus. Now good brother take thy Steede and come with mee, that we may meete my Lord. He answered and said: Lady I am ready to fulfill your will and Commandement in all things. And then the Empresse took him with her, and many other Knights, & so rode forth to meete with the Emperour: and as they rode together by the way they saw where a great Hart ran before them, wherefore euery man with such hounds as they had, chased him on horsebacke, so that with the Empresse was left no creature saue onely the Emperours brother, who seeing that no man was there but they two, thus

he

he said vnto the Empresse: Loe, Lady, here is beside a priuy forest, and long it is ago that I spake to thee of loue, come now and consent vnto me that I may lye with thee.

Then said the Empresse: Ah foole what may this be? Yesterday I deliuered thee out of prison vpon thy promise, in hope of amendement, and now thou art returned to thy folly againe, wherefore I say now to thee as I haue said before, there shall no man doe such thing with me, saue onely my Lord the Emperour, which ought of very duty for to doe. Then said he, if thou wilt not consent to mee, I shall hang thee here vpon a tree in this forrest, where no man shall finde thee, and so shalt thou dye an euill death. The Empresse answered meekely, and said: Though thou smite off my head, or put mee to death with all manner of torment, thou shalt neuer haue me consent to such a sinne.

When he heard this, he vnclothed her all saue her smocke, and hanged her vp by the haire vpon the tree, and tyed her Steed before her, & so rode forth to his fellowes, and told them that a great hoast of men met him, and tooke the Empresse away from him, and when hee had told them

this, they made all great sorrow.

It befell on the third day after, there came an Earle to hunt in that forrest, and as he rode beating the bushes, hee unkennelles a Fore, whom his Hounds followed fast till they came nære the trée where the Empresse hanged. And when the dogs smelt the savour of her, they left the Fore and ranne toward the trée as fast as they could.

The Earle séeing this, wondred greatly and spurring his Horse, followed them til he came whereas the Empresse hanged. When the Earle saw her thus hanging, he maruelled greatly, for as much as she was right faire and beautifull to behold, wherfore hée said unto her in this manner wise: O woman who art thou? and of what countrey? and wherefore hangest thou here in this manner?

The Empresse that was not yet fully dead, but at point ready to dye, answered and said: I am, quoth shée, a strange woman, and am come out of a farre countrey, but how I came hither God knoweth. Then answered the Earle & said: Whose Horse is this that standeth by thée bound to this trée? Then answered the Lady and saide that it was hers. When the Earle

heard

heard this, hée saw well that shée was a Gentlewoman and came of noble linage, wherefore hée was the rather moued with pittie, and said vnto her: O faire Lady, thou semest of gentle bloud, and therefore I purpose to deliuer thée from this mischiefe, if thou wilt promise to go with mee and nourish my faire young daughter and teach her at home in my Castle, for I haue no childe but onely her, and if thou kéepe her well, thou shalt haue a good reward for thy labour. Then said she: as far forth as I can or may I shall fulfill your intent. And when she had thus promised him, he toke her downe off the trée, and led her home to his Castle, and gaue her the kéeping of his Daughter that he loued so much, and shée was cherished so well, that shée lay euery night in the Earles chamber, & his daughter with her: and in the chamber euery night there burned a lampe, which hanged betweene the Empresses bed & the Earles bed. This lady behaued her selfe so gently, thas shée was beloued of euery creature. There was at that time in the Earles house a Steward which much loued this Empresse, and often spake to her of his loue. But she answered him againe & said: Know yée, deare friend for a certaintie,

that

that I will neuer loue any man in such manner wise, but onely him whom I am greatly bounden to loue by Gods Commandement.

Then said the Steward: Thou wilt not then consent vnto me. Sir, quoth she, what nede you any more to aske such things? The vowe that I haue made, I will truely kepe and hold by the grace of God.

And when the Steward heard this, he went his way in great wrath and anger, thinking within himselfe, if I may I shall be reuenged on thee.

It befell vpon a night within short time after, that the Earles chamber-dore was forgotten & left vnshut, which the steward had anone perceiued: And when they were all a slepe, he went and spyed by the light of the Lampe, where the Empresse and the young mayden lay together, and with that he drew out his knife, & cut the throat of the Earles daughter, and put the bloudy knife into the Empresses hand, she being aslepe, and nothing knowing therof, to the intent that when the Earle awaked he should see the knife in her hand, and that hee should thinke that shee had cut his Daughters throat, and so she should be

put

put to a shamefull death for his mischieuous déede. And when the Damsell was thus slaine, & the bloudy knife in the Empresse hand, the Countesse awaked out of her sléepe, & saw by the light of the Lampe the bloudy knife in the Empresse hand, wherefore she was almost out of her wits and said to the Earle: O my Lord, behold in yonder Ladies hand a wonderfull thing.

Anone the Earle awaked and looked toward the Empresses bed, and saw the bloudy knife, as the Countesse had said: wherfore he was greatly moued and cryed to her and said: Awake woman out of thy sléepe, what thing is this that I see in thy hand? Then the Empresse through his cry awaked out of her sléepe, and in her waking the knife fell out of her hand, and with that shé looked by her, and found the Earles daughter dead by her side, and all the bed be sprinkled with bloud, wherefore with an high voyce shee cryed, and said: alas, alas, and woe is mee, my Lords daughter is slaine.

Then cryed the Countesse vnto the Earle with a pitious voice, and said. O my Lord, let this diuellish woman be put to the foulest death that can be thought, which

which thus hath slaine our only childe.

Then when the Countesse had said thus to the Earle, hée said to the Empresse in this wise. The high God knoweth that thou mischieuous woman hast slaine my Daughter with thine owne hands, for I saw the bloody knife in thy hand, and therefore thou shalt dye a foule death. Then said the Earle in this wise: O thou woman were it not I dread God greatly, I should cleaue thy body with my sword in two parts, for I deliuered thée from hanging, and now thou hast slaine my daughter, neuertheless for mee thou shalt haue noe harme, therefore goe thy way out of this Citie without any delay, for if I finde thée hére after this day, thou shalt dye a most cruell death.

Then arose this wofull Empresse and did on her cloathes, and after leapt on her Palfray and rode toward the East alone without any safe conduct. And as she rode thus mourning by the way, shée espied on the left side of the way, a paire of Gallowes, and seauen officers leading a man to the Gallowes to be hanged, wherefore shée was moued with great pittie, and smote her horse with her sticke, and rode to them, praying them that shée might re-

deeme

deeme that misdoer if hee might bee saued from death by any meanes:

Then said they, lady, it pleaseth vs wel that you redeeme him. Anon the Empresse accorded with them, and payed his ransome, and he was deliuered.

Then said shee to him: Now my good friend, be true vntome till thou dye, sith I haue deliuered thee from death.

On my soule (quoth he) I promise you euer to be true. And when he had thus said, hee followed the Lady still, till they came nigh a Citie, and then said the Empresse to him: Good friend, quoth she, goe forth thy way afore mee into the Citie and see thou take vp for vs an honest lodging, for there I purpose to rest a while. Her man went forth as shee commanded, and tooke vp for her a good lodging and an honest, where shee abode along time. When the men of the Citie perceiued her beauty, they wondred greatly, wherefore many of them craued of her vnlawfull loue, but all was in vaine, for they might not speede in any wise. It fortuned after vpon a day, that there came a ship full of merchandise, and arriued in the Hauen of that Citie. When the Lady heard this, shee said vnto her seruant: Goe to the ship and see if there

bee

bee any Cloath for my vse. Her seruant went forth to the Ship, whereas he found many very fine cloathes: wherefore he prayed the master of the ship that he would come into the Citie and speake with his Lady. The master granted him, and so the seruant came home to his Lady before and warned her of the comming of the Master of the Ship. Soon after the Master of the ship came and saluted the Lady courteously: the Lady receiued him according to his degrée, praying him that she might haue for her money such Cloath as might be profitable for her wearing. Then he granted that she should haue any that liked her, and soone they were agréed, wherefore the seruant went immediately again with the Master of the ship for the Cloath. And when they were both within on shipboord. The Master said to the Ladies Seruant. My deare friend, to thée I would open my counsell if I might trust to thée, and if thou helpe me, thou shalt haue of me a great reward.

Then answered he and said: I shall (quoth he) be sworne to thée to kéepe thy counsell, and fulfill thy intent as farre forth as I can.

Then said the Master of the ship, I loue thy

thy Lady more then I can tell thée, for her beauty and feature is so excellent, that I would giue for the loue of her all the gold that I haue: and if I may obtaine the loue of her through thy helpe, I will giue thée whatsoeuer thou wilt desire of me.

Then said the Ladyes seruant: tell me by what meanes I may best helpe thee. Then said the Master of the Ship, Go home to thy Lady againe, and tell her that I will not deliuer to thée the Cloath, except she come her selfe: and doe thou but bring her to my ship, and if the winde be good and fit, then I purpose to leade her away. Thy counsell is good, quoth the Ladies seruant, therefore giue me some reward, and I shall fulfill thy desire.

Now when he had receiued his reward, he went againe to his Lady, and told her, that by no meanes the Master of the Ship would deliuer him the Cloath except she came her selfe. The Lady beléeued her seruant and went to the Ship. Now when she was within the shipboard, her seruant abode without.

When the Master saw that she was within the ship, and the winde was good, he drew vp the sayle and sayled forth.

When the Lady perceiued this, thus

she

thee said to the Master: O Master (quoth she) what reason is this that thou hast done to me? The Master answered, and said: Madame, certainely it is so, that I must néeds lye with thée, and afterward espouse thée. O good sir, quoth shée, I haue made a vow that I shall neuer commit such sinne but with him vnto whom I am bound by right and by the Law. Soothly quoth hée, if yée will not grant mee with your good will, I will cast you out into the midst of the sea, and there shall ye dye an euill death: if it be so, quoth shée, that I must néeds consent or else dye, first I pray thée to prepare a priuate place in the end of the Ship, whereas I may fulfill thine intent ere I dye, and also I pray thée that I may say my prayers vnto the Father of heauen that he may haue mercy on me.

The Master beléeued her, wherefore he did ordaine her a Cabbin in the end of the Ship. Wherein she knéeled downe on both her knées and made her prayers saying on this wise: O thou my Lord God, thou hast kept me from my youth in cleanneſſe, kéepe me now that I be not deflowred, so that I may serue thee euer with a cleane heart and minde, and let not this

wicked

wicked man prevaile with mée, nor any other the like wickednesse come nye mee. When shee had ended her prayers, there arose suddenly a great tempest in the Sea, so that the Ship all to brast, & all that were therein perished saue the Lady, and shee caught a Cable and saued her selfe, and the Master caught a boord of the ship, and saued himselfe likewise: neuertheless shée knew not of him, nor hee of her, for they were driuen to diuers coasts. This Lady landed in her owne Empire neare to a rich City, wherein shee was honourably receiued, and shee liued so holy a life, that God gaue her grace and power to heale sicke folke of all manner of diseases, wherefore there came much people to her, both crooked, blind, & lame, and euery man through the grace of God and her good endeauour was healed: wherefore her name was knowne through diuers Regions. Nevertheless shee was not knowne as the Empresse. At the same time the Emperours brother (that had hanged her before by the hayre) was smitten with a foule Leprosie. The Knight that slew the Earles daughter, and put the bloudy knife in her hand, was blinde, deafe, and had the palsie. The Theefe that betrayed her vnto the Master

of the ship was lame & full of the crampe And the Master of the ship distraught out of his wits.

When the Emperour heard that so holy a woman was in that Citie, hee called his brother, and sayd to him thus: Goe wee, deare brother, vnto this holy woman that is dwelling in this Citie, that shee may heale thée of thy leprosie. Would to God, O noble brother (quoth hee) that I were healed. Anone the Emperour with his brother went towards the Citie, Then when the Citizens heard of his comming, they receiued him honourably with procession, and all prouision fitting his estate, And then the Emperour enquired of the Citizens if any such holy woman were among them that could heale sicke folke of their disease. The Citizens answered and said, that such an one there was. Now at the same time was come to the same Citie the knight which slew the Earles daughter, and the Théefe which thée saued from the gallowes, and the Master of the Ship, to be healed of their diseases.

Then was the Empresse called forth, before the Emperour but shee muffled her face as well as shee could, that the Emperour her Husband should not know her,

and

and when she had so done, she saluted him with great reuerence, as appertained to his state, and hee againe in like manner, saying thus: O good Lady, if thou list of thy kindenesse to heale my brother of his Leprosie, aske of me what thou wilt, and I shall grant it thee for thy reward.

When the Empresse heard this, shee looked about her and saw there the Emperours brother a foule leaper: shee saw there also the Knight that slew the Earles daughter, blinde and deafe, the theefe that shee saued from the gallowes lame, and also the Master of the ship distraught out of his wits, and all were come to her for to be healed of their maladies, and knew her not, but though they knew her not, shee knew them well. Then said shee vnto the Emperour thus: My reuerend Lord, though you would giue mee all your Empire I cannot heale your brother nor none of these other, except they acknowledge openly what great euill they haue done.

When the Emperour heard this, hee turned him towards his brother, and said vnto him: Brother, acknowledge openly thy sinne before all these men, that thou mayst bee healed of thy sickenesse. Then anone hee began to tell how hee had led his

like, but hee told not how hee had hanged the Empresse in the Forrest by the haires of the head, most dispightfully.

When hee had acknowledged all that him list, the Empresse replyed and said: Soothly my Lord, I would gladly lay vnto him my medicine, but I wot right well it is in vaine, for hee hath not made a full confession.

The Emperour hearing this, he turned toward his brother and said in this wise: What euil, sorrow or other vnhappy wretchednesse is in thee, sæst thou not how that thou art a foule Leper: therfore knowledge thy sinne truly, that thou maiest bee whole, or else auoid my company for euermore.

Ah my Lord, quoth hee, I may not tell my life openly, except I bee first sure of thy grace. What hast thou trespassed against me, quoth the Emperour? Then answered his brother and said. Mine offence against thee is grieuous, and therefore I aske thee heartily forgiuenesse. The Emperour thought not on the Empresse, for as much as hee supposed shee had beene dead many yeeres before, therfore hee commanded his brother to tell forth wherein he had offended him, and he should be forgiuen.

When the Emperor had thus forgiuen his

his brother, he began to tell openly how he had desired the Empresse to commit adultery with her, and because she denyed, he had hanged her by the haire in the forrest on such a day.

When the Emperour heard this, hée was almost beside himselfe and in his rage he said thus: O thou wretched creature, the vengance of God is fallen vpon thee, and were it not that I haue pardoned thee thou shouldest die the most shamefull death that could be thought.

Then said the Knight that slew the Earles Daughter: I wot not quoth hee, what Lady you meane, but I wot that my Lord found on a time such a Lady hanging by the haire in the Forrest, and brought her home to his Castle, and hee tooke her his daughter to keepe, and I prouoked her as much as I could to sinne with me, but she would in no wise consent to me, wherefore I slew the Earles daughter that lay with her, and when I had so done I put the bloody knife in the Ladies hand, that the Earle should thinke she had slaine his daughter with her owne hand, and then was she exiled thence, but where she became I wot not.

Then said the Théefe: I wot not of

what Ladie yée meane, but well I wot that seauen officers were leading mée to the Gallowes, and such a Lady came riding by and bought me of them, and then went I with her, and afterward I betrayed her vnto the Maister of the Ship.

Such a Lady (quoth the Maister of the Ship) receiued I, and when wee were in the middest of the Sea, I would haue laine with her, but shee kneeled downe to her prayers, and anone there arose such a tempest that the Ship all to brast, and all therein were drowned saue she and I, but afterward what befell of her I wot not.

Then cryed the Empresse with a loud voyce, and said, Soothly déere friends yee doe now truely confesse and declare the truth, wherefore I will now apply my medicine, and anone they receiued their healths.

When this Lady the Empresse had thus done, she vncouered her face to the Emperour, and hee forthwith knew her, and ranne to her and imbraced her in his armes, and killed her oftentimes, and for ioy he wept bitterly, saying: Blessed be God, now I haue found that I desired. And when hee had thus said, hee led her home to the Pallace with great ioy,

and

and after when it pleased Almighty God, they ended both their lives in peace and rest.

The Morall.

Deare friends, this Emperour betokeneth our Lord Jesus Christ. The Empresse betokeneth a holy Soule: This Emperours brother betokeneth the flesh, to whom our Lord hath given charge of the Empire, but most principally to the Soule. Nevertheless, the wretched flesh oft provoketh the Soule to sinne, but the Soule that loveth God above all things withstandeth that temptation, calleth to her, her ghostly power, that is, Reason, will, understanding, and conscience, and maketh them to imprison the flesh that is disobedient to the Soule, in the prison of true repentance, unto the time he obey to reason in all things.

And thus in hope of mercy hee sinneth againe: to whome the holy Writer saith: Cursed be that man that sinneth in hope: And at the last the Soule inclineth to the flesh, and letteth him out of the prison of repentance, and washeth him from the filth of sinne, and arrayeth him with good vertues, and maketh him leape on the Pal-

fray of charitable humilitie, and so rideth forth to méete our Lord with the sacrifice of thanks-giuing. But alas, full oft the sinner trespasseth against holy Scripture, wherefore the heart, that is, the lust of the flesh ariseth before him, and after runneth great Hounds, that is, euill thoughts, and so long they chase, till the body and the Soule be left alone, and then the flesh stirreth that pure soule, being the spouse of Almighty God. But the pure and vndefiled soule that is so well beloued with God, will not forsake our Lord, and consent to sinne: wherefore the wretched flesh full oft dispoyleth her of all her clothing, that is of all her vertues, and hangeth her vp by the haire on an Oake, that is, on lusts and delights, and there shee hangeth till the good Earle commeth, that is, a discreet Preacher in the forrest of this world to preach and teach the word of God: then he taketh her downe and leadeth her forth to the Church, to nourish his Daughter, that is, to nourish conscience with fruitfull Faith. The Earle had in his Chamber a Lampe: right so euery discréet Preacher should haue before him the Lampe of holy Scripture, whereby he may see both the grieuance and profit of

the

the Soule in learning of vertues, and putting away of vice. The Steward that stirreth her to sinne, is nought else but pride of life, which is Steward of this world, by whome many men be deceiued. But when the Soule that is so well beloued with Christ, will not consent vnto the sinne of pride, then taketh this euill Steward the knife of Couetise, wherewith he slayeth the Earles daughter, that is, Conscience, according to Scripture, saying: Gold and siluer hath blinded the eyes of Iudges, and hath ouerthrowne wise men, so that equitie and righteousnes might not enter, but stood afarre, and turned their backes. This Lady also redéemed a man from death, that is from euerlasting death, which he had deserued by deadly sinne, Therefore doe wée as did this Lady, smite wee our horse, that is our flesh, with the spurres of repentance, and so ride wee forth in all hast to saue our neighbour from the sinke of deadly sinne, to helpe him both bodily and Ghostly, as Solomon saith.

Woe bee to that man lying in deadly sinne, that hath no man to lift him out thereof. Therefore awake thy neighbour and helpe him. For a brother that is holpen

pen of another, is like a sure Citie, and if he giue but a cup of cold water in the way of helpe, he shall not loose his reward.

But many now a dayes bee very vnkind, as was the theefe which deceiued this Ladie after that shee had saued him from hanging. The Master of the Ship betokeneth the World, by whom many men be deceiued. But neuertheleſſe, as oft as a Man taketh on him voluntarily the charge of charitie, and obeyeth vnto the commandement of God, and forsaketh the world, then breaketh hee the Ship. For it is impossible to please God & man, and the world, all at one time.

When this Ladie had escaped the tempest of the Sea, she went to a Citie, that is, the Soule, after the troubles of this world, went to the holy life, and there she healed all manner of sicke folke, that is, euery man that is troubled in his soule, that is infected with diuers sicknesses, those this Ladie healed through holy life.

But they could not be healed till they had first confessed their sinnes vnto the Empresse the Church of God, and then she healeth them by repentance & amendment of life, yet all this while was the Empresse vnknowne to her husband, that

is,

is, the Church wandreth in the wildernes of this wicked world, vntill God by miraculous meanes made her knowne vnto him, and so led her home by victory and triumph in the truth vnto the heauenly habitation of eternall rest and glory, vnto the which, Almighty God bring vs all for his sonnes sake. Amen.

The Argument.

Euery supreame Magistrate and other inferiour, is to be honoured and reuerenced. Euery true Christian man ought to consider his dutie herein, and euery false Christian peruerting the wayes of the Godly, the reward of such is layd vp in hell. But the iust shall inherit the blessed life euerlasting.

The 41 Historie.

IN Rome sometime dwelt a mighty Emperour named Martin which for intire affection kept with him, his brothers Sonne, whom men called Fulgentius. With this Martin dwelt also a Knight that was Steward of the Empire, and Uncle vnto the Emperour, which enuied this Fulgentius studying day and night howhee might bring the Emperour and this

this youth at debate. Wherefore the Steward on a day went to the Emperour, and ſaid: My Lord, quoth he, I that am your true ſeruant, am bound in duty to warne your highneſſe, if I heare any thing that toucheth your honour, wherefore I haue ſuch things that I muſt needs vtter it in ſecret to your Maieſtie betweene vs two: Then ſaid the Emperour, Good friend, ſay on what thée liſt.

My moſt deare Lord (quoth the Steward) Fulgentius your Coſin, and your nigh kinſman hath defamed you wonderfully and ſhamefully through-out all your Empire, ſaying that your breath ſtinketh, and that it is death to him to ſerue you of your Cup. Then the Emperour was grieuouſly diſpleaſed, and almoſt beſide himſelfe for anger, and ſaid vnto him thus: I pray thée my good Friend tell me the very truth, if that my breath ſtinketh as hee ſaith. My Lord (quoth the Steward) yée may beleeue mee, I neuer perceiued a ſweéter breath in my dayes then yours is. Then ſaid the Emperour, I pray thée good friend tell mee how I may bring this thing to good proofe.

The Steward anſwered, and ſaid: My Lord (quoth he) yée ſhall right well vnderſtand

derstand the truth, for to morrow next when he serueth you of your Cup, yee shall see that hee will turne away his face from you, because of your breath, and this is the most certaine proofe that may bee had of this thing Verely quoth the Emperour, a truer proofe cannot bee had of this thing. Therfore anone when the Steward heard this, hee went straight to Fulgentius, and tooke him aside, saying thus: Deare friend, thou art neare kinsman, and also Nephew vnto my Lord the Emperour, therefore if thou wilt bee thankefull vnto me, I will tell thee of the vice whereof my Lord the Emperour complaineth oft, and thinketh to put thee from him (except it bee the sooner amended) and that might bee a greater reproofe to thee. Then said this Fulgentius. Ah good sir, for his loue that dyed vpon the Crosse, tell me why my Lord is so sore moued with mee, for I am ready to amend my fault in all that I can or may, and for to be ruled by your discreet counsaile.

Thy breath quoth the Steward stinketh so sore that his drinke doth him no good, so grieuous vnto him is the stinking breath of thy mouth. Then said Fulgentius vnto the Steward. Truely, that

perceiued

perceiued I neuer till now, but what thinke you of my breath. I pray you to tell mee the very truth: Truely (quoth the Steward) it stinketh greatly and sowre, And this Fulgentius beleeued all that hee said, and was right sorrowfull in his mind, and prayed the Steward of his counsell and helpe in this woefull case. Then said the Steward vnto him, if that thou wilt doe by my counsell, I shall bring this matter to a good conclusion, therefore doe as I shall tell thee.

I counsell thee for the best, and also warne thee, that when thou seruest my Lord the Emperour of his Cup, that thou turne thy face away from him, so that hee may not feele thy stinking breath, vnto the time that thou hast prouided thee of some remedy therefore.

Then was Fulgentius right glad, and sware to him that hee would doe by his counsaile.

Not long after it befell that this young man Fulgentius serued his Lord as hee was wont to doe, and therewith suddainly hee turned his face from his Lord the Emperour as the Steward had taught him.

And when the Emperour perceiued

the

the auoyding of his head, hée smote this young Fulgentius on the brest with his foote, and saide to him thus: O thou lewd Harlet, now I see well it is true that I haue heard of thee, and therefore goe thou anone out of my sight, that I may see thée no more in this place. And with that this young Fulgentius wept full sore, and auoyded the place, and went out of his sight.

And when this was done, the Emperour called vnto him his Steward, and sayd: How may I rid this Harlet from the World, that thus hath defamed mee? My most deare Lord, quoth the Steward, right well you shall haue your intent.

For here beside, within these three miles ye haue Brick-makers, which dayly make great fires for to burne Bricke, and also they make lime, therefore my Lord send to them this night, charge them vpon paine of death, that whosoeuer commeth to them first in the Morning, saying to them thus: My Lord commandeth you to fulfill his will, that they take him and cast him into the Furnace, and burne him: and this night command you this Fulgentius, that hee goe earely in the morning, to your workemen, and that hee

aske them whether they haue fulfilled your will which they were commanded, or not, and then shall they according to your commandement, cast him into the fire, & thus shall he dye an euill death.

Surely, quoth the Emperour, thy counsaile is good, therefore call to mee that varlet Fulgentius. And when the young man was come to the Emperours presence, hee said to him thus: I charge thee vpon pain of death, that thou rise earely in the morning, and goe to the burners of Lime and Bricke, and that thou be with them earely before the Sun rise, three miles from this house, and charge them in my behalfe that they fulfill my commandement, or else they shall dye a most shamefull death.

Then spake this Fulgentius: My Lord, if GOD send me my life, I shall fulfill your will, were it that I shall goe to the Worlds end.

When Fulgentius had this charge, hee could not sleepe for thought, that hee must arise earely for to fulfill his Lords commandement. The Emperour about midnight sent a messenger on horse-backe vnto his Brick makers, commanding them vpon paine of death, that whosoeuer came to them first in the morning, saying

vnto

vnto them, (as before is rehearsed) they should take him, and binde him, and cast him into the fire, and burne him to the bare bones.

The Brick-makers answered, and said it should bee done. Then the messenger returned home againe, and tolde the Emperour that his commandement should bee diligently fulfilled.

Earely in the morning following, Fulgentius arose, and prepared him towards his way, and as he went he heard a Bell ring to Seruice, wherefore hee went to heare Seruice, and after the end of Seruice hee fell asleepe and there he slept a long while, so that the Priest nor none other might awake him.

The Steward desiring inwardly to heare of his death, about one of the clocke he went vnto the worke-men, and said vnto them thus. Sirs quoth he, haue ye done the Emperours commandement or no?

The Brick-makers answered him and said: Nay truly, wee haue not yet done his commandement, but it shall be done, and with that they laid hands on him. Then cryed the Steward, and said: Good Sirs saue my life, for the Emperour commanded that Fulgentius should bee put to death.

Then said they, the messenger told vs not so, but he bad vs that whosoeuer came first to vs in the morning, saying as you haue said, that we should take him and cast him into the Furnace, and burne him to ashes: & with that they threw him into the fire.

And when hee was burnt, Fulgentius came to them, and said: Good sirs, haue you done my Lords commandement, yea soothly said they, and therefore goe you againe to the Emperour, and tell him so. Then said Fulgentius, for Christs loue tell me that commandement.

We had in commandement, said they, vpon paine of death, that whosoeuer came to vs first in the morning, and said like as thou hast said, that we should take him & cast him into the furnace: But before thee, came the Steward, and therefore haue we fulfilled on him the Emperours commandement, and now he is burnt to the bare bones.

When Fulgentius heard this, he thanked God that he had so preserued him from death, therefore he tooke his leaue of the workemen, & went againe to the Pallace.

When the Emperour saw him he was almost distract of his wits for anger, and thus hee said: Hast thou bene with the

Brickemaker &

Brickmakers and fulfilled my commandement? Sothly my gracious Lord, I haue beene there, but or I came there, your commandement was fulfilled. How may that be true quoth the Emperour?

Forsooth said Fulgentius, the Steward came to them afore mee, and said that I should haue said, so they tooke him and threw him into the Furnace, and if I had come any rather, so would they haue done to mee, and therefore I thanke God that hath preserued me from death.

Then said the Emperour, tell mee the truth of such questions as I shall demand of thee. Then said Fulgentius to the Emperour: you neuer found in mee any falsehood, and therefore I greatly wonder why ye haue ordayned such a death for me? for well ye know that I am your owne Brothers sonne. Then said the Emperour to Fulgentius: It is no wonder, for that death I ordained to thee through counsaile of the Steward, because thou didst defame me throughout all my Empire, saying, that my breath did stinke so grieuously, that it was death to thee: and in token thereof, thou turnedst away thy face when thou seruedst me at my Cuppe, and that I saw with mine eyes: and for this cause I or-

dained for thee such a death, and yet thou shalt die, except I heare a better excuse.

Then answered Fulgentius, and said, Ah deare Lord, if it might please your Highnesse for to heare me, I shall shew you a subtill and deceitfull imagination. Say on quoth the Emperour.

The Steward (quoth Fulgentius) that now is dead, came to me and said, that yee told vnto him that my breath did stink, and thereupon hee counsailed me, that when I serued you of your Cup, I should turne away my face: I take God to witnesse, I lie not.

When the Emperour heard this, hee beleeued him, and said: O my Nephew, now I see through the right wise iudgement of God the Steward is burnt, and his owne wickednesse and enuie is fallen on himselfe, for hee ordained this malice against thee, and therefore thou art much bound to almighty God that hath preserued thee from death.

The Morall.

Deare friends, this Emperour betokeneth euery supreme Magistrate. And Fulgentius his nephew betokeneth euery true Christian man, which should truly serue them with faithfull loyalty, like as Fulgen-

tius

tus serued the Emperour at his Cup, wherefore hee shall bee greatly loued of God. This Steward betokeneth euery false Christian man, as Kaine, which oftentimes turneth the heart of right wise men from God, saying that his breath stinketh, that is, that the life of the Magistrate is not acceptable to God or man, which is against the Scripture, which saith, Iudge not, and ye shall not be iudged. But oftentimes such malicious people accuse righteous men, wherefore they shall bee cast into the euerlasting fire of hell, where is wailing, weeping, and misery without end. But the righteous shall ascend to euerlasting life. Vnto the which bring vs our Lord Iesus Christ, Amen.

The Argument.

Tyrants and vngodly persons walke without knowledge of the truth, till they come to the Church of God: the wicked persecute the godly, but as they are preserued by the mighty prouidence of God, so we ought not to sleepe in sinne. A figuratiue speech of three seuerall meanings, *viz.* Take, Yeeld, and Flee, the signification thereof.

The 42. Historie.

THere dwelt sometime in Rome a mighty Emperour named Delphinus, which had no Children saue onely a Daughter, which was a faire creature, and well beloued of her Father.

As this Emperour rod on a day a hunting in the Forrest suddainely he rode out of his way, and lost his men, wherfore hee was greatly discomforted, for he wist not whither he rode, nor in wh at place he was, till at last when he had thus ridden all the day alone, in the euening he saw a house, and thither he rode a great pace, and knocked at the gate. immediatly the good man of the house heard him, and asked the cause of his knocking, and what he would haue: Deare friend, quoth the Emperour, loe it is night as yee may see, therefore I desire you of lodging for the loue of God.

When he had thus said, the good man of the house, vnware that he was the Emperour, answered and said: Good friend, quoth he, I am the Emperours Foster, I haue plenty of Venison, and other victuall for you. When the Emperour heard this he was right glad in his mind, neuertheles

he

he told him not that hee was the Emperor. Then the Foster opened the gate, and receiued him as kindly as hee could, and set him to supper, and serued him worthily. And when hee had supped, the Foster brought him to his Chamber, and when time was hee went to bed.

In the same night it befell that the Fosters wife did traueil with childe in another Chamber hard by, and was deliuered the same night of a goodly sonne. And as the Emperour lay in his bed, sleeping, him seemed hee heard a voyce saying to him thrice, these words, Take, take, take. And with that hee awoke, and meruailed greatly what it might be, saying to himselfe thus: a voyce biddeth me take, take, take, What shall I take? And immediately hee fell a sleepe againe.

And the second time he heard a voyce, saying vnto him these words, Yeeld, yeeld, yeeld. And with that he awakened againe, and wondred greatly, saying vnto himselfe: What may this signifie? First I heard a voyce that said, Take, take, take, and nothing I receiued: And right now I heard another voyce that said, Yeeld, yeeld, yeeld: What should I yeeld?

And as he lay thus thinking to himselfe,

selfe, he fell asleepe againe. And then hee heard the third voyce, saying these words thrice: Flee, flee, flee, for this night is a childe borne, that after thy decease shall bee Emperour. When the Emperour heard this, hee wakened, and wondered greatly what it might be.

In the morning following, the Emperour called to him the Foster, and said: Deare friend, I pray thee tell mee if any Childe bee borne here about this night to thy knowledge. My wife, quoth the Foster, this night is deliuered of a Sonne. I pray thee, said the Emperour, shew mee thy Sonne. When the Emperour had seene the Childe, hee saw a marke in the childes visage, whereby hee might know him another time, & then he said to the Foster thus:

Deare friend knowest thou who I am? Nay soothly, quoth the Foster, for I neuer saw you before this time, as farre as I can remember, neuertheless it seemeth that you be a Gentleman. Then answered the Emperour, and said, I am the Emperour your Lord, whom you haue lodged this night: wherefore I giue thee hearty thankes. This hearing the Foster, he fell downe vpon both his knees at his feet and besought him mercy, if that hee had offended

fended his Highnesse in any thing. Then answered the Emperour, and said be thou nothing afraid, for I thanke thee heartily for thy good cheare, and thy Sonne that was born to night, I will haue to bring vp in my Court, & shortly I will send for him

O my gracious Lord, quoth the Foster, it is not fit that such a noble Emperour should nourish the childe of his subiect and seruant, neuertheless your will be fulfilled, and when your messengers come, I shall deliuer them my Sonne.

Then the Emperor tooke his leaue and rode home to his Pallace. And shortly after he was come home, hee called vnto him such seruants as hs trusted best, and said to them thus: Goe yée, quoth he, vnto my Foster, with whom I was lodged such a night in the Forrest, aad receiue of him his Sonne of which his wife was deliuered that night, nd vpon paine of death, I command you that ye slay him by the way & cast his flesh to the dogges but bring with you the heart to me: and except ye fulfill my commandement, ye shall die the most foulest death that can be thought. Anone his seruants went to the Forrest, and receiued the Fosters sonne, and brought him with them, & when they were come nére

vnto

vnto the Pallace, one of them said: How shall we doe, that we may fulfill our Lords commandement in slaying of this Childe? Some answered, and said, that the childe should be slaine, and some would haue his life saued, and while thyy were thus striuing among th:mselues, one of them, that was most mercifull, said vnto the rest: O my good louing friends, heare my counsell, I beseech you, and ye shall not repent you thereof. If you murther this innocent Childe, we shall greatly offend Almighty God: and behold hereby are young Pigges, kill we one of them, and then may we take with vs his heart, and present it vnto the Emperour, saying that it is the heart of the young child. Then said they, thy counsell is good: but what shall wee doe with the childe? Good friends, (quoth he) let vs wrap him in some cloths, and lay him in some hollow tree, for peraduenture God will helpe him, and saue his life. When he had thus said, they did after his counsell in all things, and killed a Pigge, and went their way and carryed home with them the Pigges heart to the Emperour, saying vnto him thus, Loe, gracious Lord, wee haue destroyed the childe as ye commanded vs, and with that

they

they shewed him the Pigs heart. The Emperour supposing it had beene the Childs heart tooke it and cast it into the fire, despightfully saying: Loe, there is the heart of him which should haue beene Emperour after mee, Loe what it is to beleeue in dreames, which be but fantasies and vaine things.

The same day after the Childe was put into the hollow trée, there came an Earle to hunt in the Forrest, and as his Hounds chased an Hart, they came to the hollow trée where the child lay, and when they felt the sauour of the child they would goe no further. The Earle séeing this, maruailed why his Hounds abode there, and smote his Horse with his spurres, he rode a great pace till hee came in to them, And when hee came to the trée wherein the Childe was laide, he looked in at a hole, and saw there the Child lying, and then he was right glad, and tooke the Child vp in his armes full louingly, and bare it home vnto his Castle, saying vnto the Countesse his wife: Loe my deare Wife, this day by fortune I haue found a very faire child in an hollow trée as I hunted in the Forrest, whereof I am right glad: And because thou neuer yet concei

ued st-

uedst a childe, therefore I exhort thée that thou wilt faine thy selfe to trauell with childe, and say that thou hast borne this childe. The Countesse fulfilled gladly the Earles desire, and said, My most dære Lord, your willing this thing shall be done.

Not long after this, newes went throughout all the countrey, that the Countesse was deliuered of a faire Son, wherefore euery man reioyced much.

The Childe beganne to grow, and was well beloued of euery man, and especially of the Earle and the Countesse. It befell when the childe was fiftæne yæres of age, the Emperour made a solemne feast vnto all the Lords of his Empire, vnto the which feast this Earle was called, who at the day assigned, came and brought this Sonne with him, which was at that time a faire young Squire, and he carued at the boord before the Earle. The Emperour stedfastly beheld him, and espyed the token in his forehead which he had sæne before in the Fosters house, wherewith he was greatly moued within himselfe, and said vnto the Earle in this manner. Whose sonne is this? Certes said the Earle, he is my sonne. Then said the Emperour. By the faith that thou owest

to

to me, tell me the truth.

The Earle seeing that hee might not excuse himselfe, but that nœds hee must tell him the truth, told how hee found him in a hollow Tree. This hearing the Emperour hee was almost distract of his wits for anger, and called to him his seruants, which hee had sent before to destroy the childe. And when they came before him, hee made them to sweare that they should tell him the truth what they had done with the child.

Gracious Lord, said they, wee yæld vs vnto your grace and goodnesse, for pittie so mooued vs, that wee might not destroy him, but we put him in a hollow Tree: what befell of him afterward, certainely wee know not, and in his steed wee killed a Pigge, and brought the heart thereof vnto you.

When the Emperour had heard the truth of the matter, hee said vnto the Earle. This young man (quoth hee) shall abide with me; the Earle immediately granted, though it was greatly against his will.

When the feast was ended, euery man tooke his leaue of the Emperour, and went whereas they list. And at that time it fortuned that the Empresse and her

daughter

daughter soiourned in another Countrey farre from thence, by the commandement of the Emperour. It befell not long after the Emperour said vnto this young squire, it behoueth thee to ride vnto the Empresse my wife with my Letters. I am ready at your commandement my Lord, said he, to fulfill your desire. Immediately the Emperour wrote Letters, the intent whereof was this. That the Empresse should take the bearer of these Letters, and let him bee drawne at the horse tayle, and after that she should let him be hanged till hee were dead, and that on paine of death. When the Letters were all sealed the Emperour tooke them vnto the young Squire, commanding him to spéede him on his iourney. And straight way the young Squire put them close into a bore, and rode forth on his iourney. When hee had ridden three or foure daies on his iourney, in an euening he came vnto a Castle where dwelt a Knight and gently desired of him a nights lodging.

The Knight beholding the swéete fauour of the young Squire, made him good chéere, & afterward brought him into his chamber and when he was there, he went to bed: and immediately fell asléepe, for he was full

full weary of his iourney, and forgot his bore with the Letters lying openly in his chamber.

When the Knight saw the bore, hee opened it, and found the Letters sealed with the Emperours signe manuall, and was greatly tempted to open them, and at the last he opened them neatly, and then read how the Empresse vpon pain of death should put the bearer of them to death, and then hee was right sorrowfull, and saide within himselfe: Alas (quoth he) it is great pittie to slay so faire & proper a man, and immediately after the Knight raced out that writing, and wrote in the same place these words following. Vpon paine of death I command thee, that thou take this young Squire, bearer of these Letters, and let him be wedded without any delay vnto my Daughter & yours, with all the honour and solemnitie that can bee thought, and when they be marryed that ye make as much account of him, as if he were your owne son, and that he supply my roome till I come vnto you my selfe.

When the Knight had thus written, he closed the Letters neatly, and put them into the bore againe. Early in the morning the young Knight arose, and very heartily

hastily made him ready, and tooke his leaue of the Knight, and rode forth on his iourney, and the third day after he came vnto the Empresse, & saluted her dutifully in the Emperors behalfe, and gaue her the Letters. When the Empresse had read them an one shee sent forth her messengers through the Countrey, commanding the States and Gentlemen to come vnto her Daughters wedding at a day assigned.

When the day was come, thither came many great Lords and Ladies, and anone the younge Squire espoused the Emperors daughter, with great honour, according to the tenour of the Letters, and was much honoured among the people.

Not long after it befell, that the Emperour came into that Countrie, and when the Empresse heard of his comming, shee tooke with her her Sonne in law, with much other people, and went to welcome the Emperor. When the Emperor saw this young Squire leading the Ladie his wife, hee was greatly moued within himselfe, and said: O thou cursed woman, because thou hast not fulfilled my commandement thou shalt die an euill death.

O my deare Lord (quoth shee) all that you commanded me to doe I haue fulfilled.

Nay cursed woman said the Emperour, it is not so, For I wrote to thee that thou wouldest put him to death, yet he is aliue. My Lord, quoth the Empresse, you wrote to me that I should giue him your daughter to wife, and that on paine of death, in witnesse whereof lee here your Letters sealed with your owne seale manuell.

When the Emperour saw this he wondred greatly and said. Is he then espoused to my daughter? Yes surely said the Empresse long agoe, with great solemnity, and as I perceiue your daughter is with child Then said the Emperour: O Lord Jesu, it is great folly to striue against thine ordinance, therfore sith it is so, thy wil must néeds be fulfilled. And with that hee tooke his sonne in law in his armes, and kissed him, which after his death was Emperor, and ended his life in rest and peace.

The Morall.

This Emperour may betoken Herod, who would haue slaine the childe Jesu, wherfore he sent messengers to séeke him, according to the scripture, shewing how he commanded three Kings to séeke him, and bring him tidings againe where hee was, that he might come and worship him also.

The Foster betokeneth Ioseph, our Ladies husband, which kept him: but when the three Kings came they slew him not, but worshipped him on their knees, and left him in the hollow Tree of his Godhead. The Earle that found this childe, betokeneth the holy Ghost which warned Ioseph by the Angell in his sleepe, that hee should take our Lady and her Sonne and flee into Egypt.

By the first take, may be vnderstood the great benefit that hee gaue thee when hee gaue thee a Soule made to his owne similitude. By the second take, is vnderstood the sonne of God, which was borne of the blessed Virgin Mary. By the third take, is vnderstood the same Sonne of God which dyed vpon the Crosse.

By the first yeeld, is vnderstood that wee ought to yeeld our soule vnto Almighty God, as cleane as he gaue it vs after our regeneration in Baptisme. By the second yeeld, that wee ought to yeeld honour, worship, and loue vnto Almighty God, and man. By the third yeeld, that wee ought to yeeld to God true confession of faith, contrition of heart, and amendment of life. The first flee, betokeneth sinne, which wee should flee. The second

flee,

flee, betokeneth the world, which we should flée, for the great temptations that are ther in. The third flee, betokeneth euerlasting paine the which we ought to flée, through Faith, by the which we may come to euerlasting blisse: Unto the which bring vs our Lord Jesus. Amen.

The Argument.

The Soule of man being rauished by the tyrannie of sinne, shee complaineth vnto Christ, which heareth her. The Tyrant is ouercome by Christ, who espouseth her vnto him, preparing a place of perpetuall ioy for her. Christ receiueth the patient sinner to his mercy by his death and passion.

The 43. Historie.

THere dwelt sometime in Rome a mighty Emperour named Santasinus, which ordained a law, that whosoeuer rauished a Virgin should die, and if she were rescued, then hée that rescued her should haue her to wife, if him list, and if he would not marry her, then she should be espoused by his appointment. It befell on a day that a Tyrant named Poncianus, led a Virgin into a Forrest and deflowred her of her,

Mayden-head. And when he had ſo done he would haue ſlaine her, and as he was diſpoyling her of her cloathes, there came riding by the Forreſt a gentle Knight, which heard the lamenting of the Damſell, wherefore he rode a great pace into the Forreſt to ſee what it might be. Now when he came he ſaw a woman ſtanding all naked, ſaue onely her ſmocke, to whom the Knight ſpake: Art thou ſhe (ſaid he) that cryed ſo lamentably? Then anſwered the Damſell, Yea certainely, for this man that ſtandeth here hath rauiſhed me, and defloured me of my maydenhead, and now he would ſlay me, and therefore he hath diſpoyled me of my cloathes: for the loue of God, gentle Knight, helpe me now. Then ſaid the Tyrant, ſhe lyeth, for ſhee is my wife, and I haue found her in adultery with another man, therefore I will ſlay her. Then ſaid the Knight, I beleeue better the woman then thee, for loe, the tokens appeare openly in her viſage, that thou haſt rauiſhed her, therefore will I fight with thee for her deliuerance. And immediately they buckled both together, and fought eagerly till they were both ſore wounded. Neuertheleſſe the Knight obtained the victory, & put the tyrant to flight

Then

Then said the Knight vnto the woman Loe, I haue suffered for thy loue many sore wounds, and haue saued thée from death, wilt thou therefore promise to bée my wife? Therto I assent quoth shée, with all my heart, and thereupon I plight thée my troth. When they were thus ensured, then said the Knight as followeth:

Here beside is my Castle, goe thither, and abide there till I haue prouided all things needfull for our wedding, for I purpose to make a great feast therat. My Lord, quoth shée, I am ready to fulfill your will. Then went shée vnto his Castle, whereas shée was worthily receiued: and the Knight went vnto his friends, for to bid them to the marriage. In the meane while came Poncianus the Tyrant to the Knights Castle, and prayed her that hée might speake with her: Then came shée downe from the Castle to him, & this Tyrant subtily flattered her, and said: Gentle Loue, if it please you to consent to mée, I shall giue you both siluer and gold and great riches, and I shall bée your seruant, and yée my Soueraigne. When the woman heard this, full lightly shée was deceiued through his flattering language, and soone granted him to be his wife, and take

him to her in the Castle.

Not long after the Knight came home and found the Castle gate shut, & knocked thereat, but long it was ere he might haue answer. At the last the woman came and demanded why hæ knocked at the gate. Then said hée to her: O swéet Lady why hast thou so soone changed thy loue? let mæ come in. Nay surely, said shæ, thou shalt not come here, for I haue here with me my Loue which I loued before. Remember quoth the Knight thou gauest me thy troth to be my wife, and how I saued thæ from death, and if thou ponder not thy faith, behold my wounds, which I haue suffered in my body for thy loue. And so he vncloathed himselfe naked all saue his hosen, that he might shew his wounds openly. But shæ would not sée them, nor speake more with him, but shut fast the gate, & went her way. Now when the Knight saw this, hæ went to the Iustice and made his complaint to him, praying him to giue right wise iudgment on the Tyrant and the woman.

When the Iudge called them both before him, and when they were come, the Knight said thus: My Lord, quoth hæ, I aske the benefit of the Law, which is this: If a man rescue a woman from ra-

uishing

uishing, the rescuer shall marry her if him list, and this woman I deliuered from the hands of the Tyrant, therefore I ought to haue her to my wife: and furthermore shee gaue me her faith and troth to marry with me, and thereupon she went to my Castle, and I haue beene at great cost against our wedding, and therefore as it seemeth mee, shee is my wife by the Law. Then said the Iudge to the Tyrant, thou knowest well that this Knight deliuered her from thy hand, and for her loue hath suffered grieuous wounds, and therefore well thou wottest that she is his wife by the Law, if that him list. But after her deliuerance with flattering speech thou hast deceiued her, therefore I iudge thee to be hanged.

Then said the Iudge to the Woman likewise: O woman, thou knowest how this Knight saued thee from death, and therupon thou betrothest him thy faith and troth to be his wife, therefore by two reasons thou art his wife: first, by the Law, and after by faith and troth. This notwithstanding, thou consentedst afterward to the Tyrant, and broughtest him into the Knights Castle, and shuttest the gate against the Knight, and wouldest not see his wounds which he suffered for thy loue,

and therefore I iudge thee to be hanged also. And so it was done, both the rauisher and she that was rauished, were condemned to death, wherefore euery man prayed the Iudge for his wise iudgement.

The Morall.

This Emperour betokeneth the Father of heauen, which ordained a law that if the Soule of man were rauished from God, by sinne, the sauer of the soule should espouse her, if him list. The woman that was rauished betokeneth the soule of man, which was rauished by the sinne of our fore-Father Adam, and let out of Paradise into the Forrest of this wretched World, by the Tyrant Poncianus, which betokeneth the Diuell, and hee not onely defiled her, by leesing the heritage of heauen, but also he would slay her with euerlasting paine. But the soule cryeth with an high voyce, whose cry our Lord Iesus Christ heard. This cry was made when Adam cryed after the oyle of mercy: and the Patriarkes and Prophets cryed for remedie, saying these words: O thou the highest in the East, visit thou vs, &c. The Knight betokeneth our Lord Iesus Christ, which came from Heauen, and fought with the

Tyrant

Tyrant, that is the Diuell, and both they were sore wounded. For our Lord Jesus Christ was wounded in the flesh, and the Diuell maimed in his kingdome, wherefore the Woman, that is, the Soule, gaue her Faith and Troth vnto Christ Jesus, when she became a Christian, saying these words: I forsake the Diuell and all his pride, and beleeue in God the Father Almighty. Then ordained our Lord Jesus Christ a marriage betweene him and her, with the two special Sacraments of Baptisme and the Lords Supper, whereof may bee made a strong Castle against the Diuell. Also our Lord commanded the soule to keepe her still in the Castle of vertue, till he went to prouide that was needfull: that is our Lord Jesus Christ ascended to heauen to prepare for her a dweling place of euerlasting ioy, whereas wee should dwell after the day of Iudgement with our Lord God in honour and glory.

But alas, in the meane time came the Diuell and beguiled the wretched soule by a deadly sinne, and so he entred into the Castle of our heart, which should be the Castle of God. The knight Jesu knocked at the gate of our heart, according to the Scripture, Loe, I stand at the doore and

knocke,

knocke, if any man will open, that I may enter. But where the Diuell is, God doth not enter, except the sinner will receiue him by repentance which seeing our Lord hanging on the Crosse, that we may see his bloudy wounds which hee suffered for vs, we sinners should be the rather mindefull of his loue. For from the crowne of his head vnto the sole of his feete, was left no whole place. Therefore saith the Prophet Esay, behold and see, if any sorrow be like to my sorrow, Therefore he is a wretched man that will not be conuerted vnto his Lord God, but lyeth still in deadly sinne, wherfore when he is called before the high Iudge, he shall be condemned to euerlasting death. Therefore studie we to open the doores of our hearts by fruitful faith in Almighty God, & then without doubt we shall obtaine euerlasting life. Vnto which bring vs our Lord Iesu Christ. Amen.

The Argument.

The body and Soule of a man being made (by Gods grace) the Temple of the holy Ghost, doe giue themselues to serue and please God in this life, and to loue God and their Neighbours according to his lawes: and though the body by death

death suffer Mortall affliction for a time, yet by Faith, Hope and Charity in Iesus Christ, both body and soule shall inherit life and ioy euerlasting:

The 44. Historie.

IT is read of a certaine Romane Emperour, which erecting for himselfe a goodly monument or Tombe, as the Labourers digged in the ground of his Pallace, they found a Coffin of gold bound about with three hoopes, and vpon the hoopes was ingrauen these words, I haue spent, I haue giuen, I haue kept, I haue had, I now haue, I haue lost, I am punished. That which I spent I had, That which I gaue I haue. When the Emperour saw this, hee called together his Nobles and States, and said vnto them: My Lords, goe and consider among your selues, what this Inscription meaneth: Vnto whom the Nobles shortly after returned this answer saying, the meaning of this Inscription is no otherwise but this: There was a certaine Emperour your predecessour, which desired to leaue behinde him an example to others, that they might follow him in goodlife, & conuersation, viz. I haue spent my life in indg-

ing

ing others righteously, and gouerning my selfe according to the rule of reason. I haue giuen, to my Souldiers things necessary: both the poore maintenance and liuing: and to euery one as to my selfe, according to their deserts. I haue kept, in all my worke, righteousnes, mercy to them that neede it, and to workemen their worthy wages. I haue had, a liberall and a constant heart to euery one which serued me, I haue giuen riches in their necessity, & louing fauour at all times, I haue had, a hand to tame and subdue enemies, to protect and defend friends, and to punish Offenders. I haue lost, foolishnesse, the friendship of enemies, and lust or lasciuiousnesse of the flesh. I am punished now by death because I beleeued not as I ought to haue done, in one God eternall. I am punished I say, alas, because I cannot redeeme my selfe but by the merits of Christ Iesus the sauiour of the world. When the Emperor aforsaid heard the meaning of the inscriptions wisely interpreted on this manner, and how long that deceased Emperour had liued, he thereby gouerned himselfe and his subiects more prouidently, and ended his life in Gods peace, with much honour.

The

The Morall.

Deare friends, this Emperour may be called euery good Christian man or woman, which ought and is bound to erect and re-edifie a Tombe, that is, his heart prepared vnto God, that he may performe his will aboue all things. and so diggeth in the ground of his heart by contrition and sorrowfull repentance for his sinnes, and so shall hee find a golden Coffin, that is, a body dead to sinne, but his soule garnished with vertues, by Gods grace so granting the same, and bound about with three golden hoopes, viz. with Faith, Hope, and Charity. What then was ingrauen in the same three hoopes? First, I haue spent: where it may be asked, what hast thou spent? The good Christian answereth, my body and soule in the seruice of God: if any of you bestowe his temporall life so, hee shall bee assured of a great reward, euen of life euerlasting. The second inscription, is, I haue kept. What hast thou kept? the good Christian answereth, a contrite & humble heart, and prepared vnto God, to doe whatsoeuer his good pleasure was. The third inscription is I haue giuen, what hast thou

giuen

giuen? The good Christian answereth: Loue vnto God with all my heart, with all my soule and with all my minde, and loue vnto my neighbour, according to the commandement of God. The fourth inscription is, I haue had, what hast thou had? the Good Christian answereth and saith, surely a wretched life: because I was conceiued in sinne and borne in iniquitie, and also was formed of vile and base matter. Fiftly, what is that inscription I haue? The good Christian answereth, my Baptisme, and thereby am made the souldier of Christ, by vertues which God gaue me in my Baptisme, where before I was the bond-slaue of Sathan. Sixtly, what is that inscription, I haue lost? To this answereth the good Christian, surely the fauour of God, by mine owne deserts, not all the sinnes which I haue committed against God, I haue by repentance corrected & amended: because repentance is one meane, but Christs merits chiefly and especially cleanseth vs frō all sinne: Seauenthly, what is that inscription, I am punished? The good Christian answereth and saith, because I am afflicted by death for the offences and sins in my life. Eightly, what is that inscrip-

tion

tion, I haue spent that which I had? To this answereth the Good Christian, saying I haue bestowed my life time heere in the workes of mercy, by the grace which I receiued of my Lord Jesus Christ. Ninthly, what is that inscription, That which I gaue, I haue? Surely in all my temporall life I gaue all my counsell, whole assent, and will which I had, to bee the seruant of God, and now it is in the good will and pleasure of God, that I shall remaine with him in the ioyes of euerlasting life in Heauen, vnto the which Jesus Christ our Sauiour bring vs all:

Amen.

FINIS.

Alexander . . H. 22
Agias . . . 35, 15
Anthomicha . . 28
Anselme . . . 2
Anthony . . . 32
Apollinus . . . 34, 12
Archelaus . . 23
Athalanta . . . 1
Bewlde . . . 8
Calopodus . . . 33
Diocleſian . . . 3, 6
Delphinus . . . 42
Domitian . . . 27
Donatus . . . 38
Dunſtanus . . 37
Ebolides . . . 31
Eonclius . . . 39
Eufenne . . . 19
Frederiche, . . 5, 11
Folliculus . . . 10
Folenus . . . 25
Fulgentius . . 26
Gorgonie . . . 24
Hermes 29
Leonicius . . . 36
Lybodes . . . 20
Martin 41
Menelay 30, 40
Philominus 14
Polinus 21
Pompey 9, 16
Ptolomeus 18
Santaſinus . . . 43
Socrates 4
Theodoſius . . . 17
Titus 7